

**The Abolition of Ownership:
The Natural Government.**



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The Abolition of Ownership: The Natural Government.

*Presented to Robert Lansing -
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By GEORGE REED

Univ. of Calif.

Class of 1877

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NOTICE

By GEORGE REED

701 Sutter St., San Francisco, California

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This message of the true government is hereby openly proclaimed to all the world. Mat. XXIV:14.

The true peace, the true government, shall now be established. The true house shall now be occupied. John XIV:27-29, 1-3, XVI:33. Now comes the day of the date of whose coming no man in old time knew, and now comes the flood that shall sweep capitalism forever away. Mat. XXIV:36-39, Luke X:22, Mat. VII:21-29.

All true patriots are now called upon to be up and doing. Luke XI:26, 27; Jas. I:22.

Out of your tents, O, Israel!

GEORGE REED.

January, 1917.

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I N D E X

	PAGE
America, American	27, 29, 30, 33, 38
Apothecary	75
Armageddon	78
Avoirdupois	73, 123
Babylon	5, 19, 20, 26, 33, 50, 100, 158
Caesar	7, 8, 37, 38, 93, 94, 111
Capital, Capitalists.....	31, 34, 37, 43, 46, 47, 90
Capitalism.....	5, 10, 14, 18, 19, 20, 21, 35, 39, 44, 45, 47, 53, 54, 61-65
Citizenship	24, 70, 191
City.....	20, 22, 54
Civilization	93
Commerce, Commercial.....	40, 54, 118, 119, 124, 127, 138, 140, 142-145, 172
Commercialism.....	7, 8, 94, 129
Commodity.....	56, 113, 138, 145, 146
Credit	24
Crisis	22, 24
Debt.....	16, 24, 41, 51, 87, 88, 93, 94, 95, 108
Dollar.....	54, 74, 80, 81, 116-119, 123
Elect.....	101, 181, 182, 187-191
Fear	18, 189
Finance, Financier.....	41, 93, 131
Future.....	7, 32, 153, 154
Gentiles.....	18, 19, 149
Glory.....	7, 38, 46, 71, 185, 188, 191

	PAGE
Gorilla	12, 130
Government.....	9, 19, 21, 22, 23
Gramme	75, 76
Happiness.....	93, 132, 176, 177, 178, 191
Heaven.....	12, 123, 150
Hell.....	21, 37, 44, 90, 93, 101, 109, 129, 144, 179
Hypocrites	36
Industry.....	14, 50, 98
Inheritance	9, 22
Israel.....	6, 14, 15, 17, 110
Interpretation	96
Jerusalem	6, 7, 18
Judas	23, 72
Justice.....	9, 15, 21, 26, 70, 71, 104, 110, 189
Kingdom of God.....	5, 6, 11, 15, 17, 19, 20, 26, 33, 49, 50, 61, 70, 106, 186, 181, 191
Labor.....	56, 57, 81
Liberty	38, 185
Life.....	42, 43, 45, 47, 60, 61, 112, 175, 178, 182, 191
Mammon.....	5, 20, 28, 40, 62, 175
Merchandise.....	13, 56, 128, 129
Merchant.....	8, 40, 63, 139, 141
Metric.....	75, 76, 139
Mexico	27, 118
Money.....	7, 8, 16, 32, 39, 40, 41, 42, 56, 57, 58, 60, 63, 82, 87, 88
Natural Law.....	5, 7, 9, 10, 15, 62, 182, 191

INDEX

iii

PAGE

Nature.....	10, 11, 79, 103, 105, 180
Nobility	27, 179
Ownership.....	22, 24, 25, 31, 41, 44, 46, 47, 50, 51, 55, 56, 60, 61, 67, 70, 90, 94, 129, 149
Peace.....	5, 34, 48, 69, 98, 99, 107, 111, 189, 190, 149
Price.....	121-126, 136, 137, 142-146, 150-172, 174
Produce	23, 103
Prophet	17, 35
Protection.....	36, 69, 94
Ratio.....	82, 126, 127, 136, 138
Son of Man.....	6, 49, 130, 187
Spirit of Truth (Holy Spirit) (public spirit)....	7, 8, 39, 47, 61, 93, 132, 143, 144, 172, 173, 174, 176, 180
Tariff	95
Tax, Taxation.....	12, 14, 24, 35, 36, 37, 44, 60, 65, 66, 179
Thief	8
Token	97, 115
Troy	73-75, 81, 85
Truth.....	10, 11, 16, 71, 131, 178, 179, 182, 183, 184
Use	22, 23
Value.....	54, 59, 61, 64, 78, 103, 105, 106, 112, 116, 119, 120, 121, 128, 129, 140, 142-156, 150-172
Woman	29
Word.....	104, 179, 183, 190
Work.....	42, 43, 46
World.....	27, 35, 39, 45, 51, 59, 111, 179, 186
Zion.....	5, 20, 49, 112



P R E F A C E

Capitalism is the state of man (human affairs) (life) in which ownership obtains (is practiced).

We proclaim the abolition of ownership.

The abolition of ownership signifies the abandonment of capitalism and brings on the government in accord with the great frame of the universe, the true or natural government, the "Kingdom of God." Mat. XXIV. 1, 2. In this government men live, progress and develop in universal health, peace and happiness, the natural or divine order. John XIV. 27. XVI. 33.

In this government men live in a new state of affairs and freely unobstructedly, grow (in) toward the Future Supernal. Rev. XXI. 5. John XIII. 34.

This government is within you and about you and among you and the First or Greatest duty of man is to remove obstruction to its full free operation to fully accept it. Mark I. 37. Heb. XIII. 14. Luke XII. 31. Mat. VI. 33. Man has no intricate and difficult system of government to build up; his task is simply to accord in the

“music of the spheres,” the song of the stars, the natural or divine harmony. Mat. XV. 9, 13.

His government is continuous and man progresses as he is guided by the spirit of truth and hears the voice of intelligence, the word of God. John XVII. 17. And the journey to (in) the universal perfection is continuously healthful and divinely happy.

GEORGE REED.

San Francisco, Jan., 1917.

CHAPTER I.

The abolition of ownership brings men into the true government, the government of Peace on Earth, Good-will among men. Luke II. 14, 49, 50. Rev. XXII. 14, 15. In this, men are beyond capitalism, the (land) owning and monetary despotism; and there is no money, no commerce, no monetary debt, no monetary taxation, no homage to the devil, no service to Mammon, no bondage to brutalism.

This state of affairs accords with the natural harmony, for man is of the (active) creation of God, the natural universe, and subject to (the) natural law; (of advance development, growth, evolution, creation). And our hearts should incline us to keep this law.

This means the recognition and acknowledgment of the transcendent development, the true and universal government; the Kingdom of God and its righteousness (method) (system). It fulfills the downfall of "Babylon" Rev. XVII. XVIII. et al.; and presents "Zion," the new, the

holy, the heavenly Jerusalem; Rev. III. 12. XXI. 2, 10. Heb. XI. 10. XII. 22, the heavenly government or "city," the government of "Israel," the government of perfect health, peace and good-will, the Kingdom of God. It is the materialization formalization incarnation of the prophecy of Heaven on Earth, Rev. XXI., XXII., the Kingdom of Heaven. Mat. V.-VII., et al. It is as it were the word "made flesh" the Spirit heard and obeyed. John I. 14. Mat. V. 17, 18.

And it means the coming into power of the "Son of Man," the glorified man, the man of the great future, for great men, great ideas, great times and great government. John XIII. 31. Mat. XXIII. 27. XXIV. 27, 39, et al.

The new Jerusalem (government) shall rise or clearly appear, and the old (Jerusalem) government, the one that killeth the prophets, shall fall or forever disappear. And when you shall see the world compassed with armies and the abomination that maketh desolate, the money power; standing where it ought not to

stand, then know that the end thereof is near. Luke XXI. 20. Mat. XXIV. Mark XIII. 14. Mat. XXIII. 37. XXIV. 2, 35. Rev. XXI. 5. Acts VII. 56.

Trust in the Future, the hand of God; in the Natural Law, the work of God; and in the Spirit of truth, the holy spirit, the public spirit, the spirit of the Word of God. John XVII. 17.

There shall be one fold and one shepherd. John X. 16. The fold is the true government, the Kingdom of God; the shepherd is the public spirit; the holy spirit. And the holy spirit is the spirit of truth. Be comforted. XIV. 26. XV. 26. Be confident. Fear not. Luke XII. 32, 33-48.

A splendid and comfortable dwelling place (plan) is now prepared for you—but in order to enter into and enjoy it you must first expel commercialism. John XIII. 27-31. XIV. 1-4. Do this and the door shall open and you shall enter into this splendid dwelling. Mat. VII. 6-8. XI. 13. Luke XI. 13. And here you shall see the glory that many believe they shall see some-

time, somewhere. And this they believe because they hear the voice of the angel of prayer. Mat. VI. 10. Luke XI. 2. No merchant nor thief nor wage-earner nor banker nor betrayer of men nor dollar diplomat shall remain in this house (government). This is "my father's house," and in it there is no merchandise and no commerce. And in it there is no merchant and no thief. And in it there is no money and no tribute unto Caesar. John II. 14-16. Mat. XXI. 12-16. Mark XI. 12-22. Luke XIX. 37-48. Luke II. 1, 3. XXII. 63-71. XXIII. 1-4. John XIII. 30-31. XVII. 12, 17. Rev. XXII. 15. Quickly expel commercialism. John XIII. 27-35. Acts I. 4 and 16 and 20. Install the true government. Enter into this house which is your inheritance prepared for you from the foundation of the world. Mat. XXV. 34-46. XXIV. 25. John XIV. 29.

Freely receive of the spirit of truth, the holy spirit, the public spirit (John XVII. 11, 21-23, 24-26) and you will accord with or in the universal or creative spirit, the soul of intelligence,

the Will of the creation; the Creator. XIV. 14-17, 20-29. IV. 22-24. Mat. VI. 1-15. And you will read clearly the justice that is written in your hearts (I John III. 2) for the cloud shall roll away and your eyes shall see God as he is. To be truly great you must first be accordant with the (progressive) (advancing) creation, the natural (law government plan design of the) universe. Seek you first the government of the natural universe, the "Kingdom of God." Mat. VI. 33. Luke XI. 31-34. XVIII. 19. Let the great drama of the world be freely enacted. Let the will of God be freely done. Mat. VI. 10. Luke XI. 2. Obstruct not the glorious natural work, but freely assist in the living plan. In this realm the great servant is the great master. Mat. XX. 25-34. John XIV. 10. Exalt the public spirit. Luke I. 51, 52.

The grandest palace is as natural as the poorest hut and man and everyman is always in a state of nature; a natural state. And the things you shall see and have not seen are as Natural as the things you have seen. John I. 51, 52.

And the true progress of man is accordance in the natural advance, the (progressive) plan, the (true) way. Obstruction to this brings destruction to those who obstruct. Conformity with this procures continuous happiness for all men. Seek ye first the Kingdom of God, the natural government, the true way of the Life, the inheritance prepared for you. And the greatest happiness is obtained by seeking this way. Luke XIII. 31-35. John XIII. 30, 31. And sooner or later you shall take this way. And resistance to this way is unwholesome and brings punishment day by day.

And when men talk of the "conquest of nature" as if it were a violent strife they talk like capitalists, men who would own the earth, heirs of the devil, sons of the past (darkness) (hell). Mat. IV. 9. Luke IV. 5-7. Mat. XXII. 13. Mat. XXIII. 13-15. For man advances as he allies himself with or unites with or avails himself of or merges with (the power of) nature, the Will of God itself. And man prospers as he hears and obeys the truth and follows the way

marked out by it. John XIV. 6. And Nature at last cuts off and eliminates non-conformity and non-conformists. John XV. 1-27. These are withered branches, sons of perdition and shall never wear the seamless robe. They are eliminated and left dead in the night of the past. Mat. XXII. 11-13. John XVII. 12. XIII. 30. Acts I. 16-20.

The mill of nature works according to the eternal plan and according to this plan it grinds regularly and sifts justly. And for the life of men and for the true progress of man the sensible humane way is the easy way and is the progressive and prophetic way.

Seek ye first and above all other things the "government," "Kingdom" of God and you shall know the truth (John XVII. 17) and the word of God shall make you free. John VIII. 32.

And man shall continuously glorify God (flourish) and enjoy the Earth. And the "Son of Man," the noble man, the man who hallows the supernal ideal, the man of the new dispensation, the man proud of true accomplishment,

has the divine favor and shall be acceleratedly glorified and by and in him (accordingly) (correspondingly) God shall be glorified, John XIII. 31, 32. XIV. 1-3. XV. 8. XVI. 13, 14. XVII. 1, 4, 22-26.

And God is glorified in every noble act of men.

And the sordid man shall be left behind as unto the gorilla and he shall be more extinct than the gorilla. He shall not be suffered to live nor to procreate not even as a specimen of the beast, not even as a horrid example. He shall die the eternal death. And damned forever in darkness he shall lie. Mat. XXII. 11-13. John XIV. 29. He is eternally damned; bound hand and foot and shrouded in utter darkness he shall lie damned forever.

Capitalism taxes and oppresses man for man can be taxed and oppressed. Inanimate earth cannot be taxed nor oppressed. The great virtue in ownership is the power to tax or oppress. And man shall not be taxed and the earth shall not be owned and there shall be free and equit-

able and abundant production, distribution and consumption. John X. 10. And the power to tax and to oppress is capital, the money power. And it is the scourge of God. And let men beware.

Every man shall be his brother's keeper but not his brother's oppressor. And taxation is obstruction to the free and true diffusion of the blessing of God and to the free and true distribution of the blessings of God.

And men shall put fear out of the world and shall drive the devil, the spirit of evil, the money power out of it. I John IV. 18. Mat. IV. 10-11. And man shall abolish ownership and demonetize the world and shall reduce its value, its "wealth," to zero; and it cannot be measured in money. Ownership shall be no more and capital, the power of ownership, shall be no more, and the value of money and of all things shall be zero and there shall not be any purchase in money and money and money power shall be no more. There is no merchandise in the true government, the Kingdom of God. John

II. 16. And man's debts shall be overcome and passed by; i. e., automatically annihilated. And man shall not be chained to the past, the dead. And ownership is the "security" of capitalism, the kingdom of the devil, and it shall be destroyed. Mat. XXIV. 2, 3. Luke XXI. 5-7.

And to tax posterity is the attempt of tyranny. To tax the future is to oppose the present and to postpone the blessing of God. And to oppress is to tax and to incur the curse of God. And every tax of capitalism is an overtax.

And Israel is free and her children shall be born and shall live free. For the God of Israel is the God of Life. And it is insanity to love the hell that unto us the dead decree.

And industrial or productive activity shall be free and in it all the world shall be freely arranged and freely blessed. And industry, or productive activity, production distribution and consumption; shall be truly regulated—not prevented nor obstructed. And the earth shall be used rightly, gloriously. And the whole earth shall be used for the glory of God and man.

And man shall glorify, shall flourish gloriously. And true adjustment, divine justice; shall be the law, and health shall never fail. And in happiness every true man shall live.

Men shall hear the truth and the whole earth shall be under the true government, the Kingdom of God.

The (spirit of the) Christ shall reign on earth and the Kingdom of God shall obtain. In infinite glory and in supernal beauty and in perfect health man shall live. The state of man herein is free and noble, transcendental and "glorified." I John III. 1-3. Jude 24, 25. John XII. 28-30, 31, 49, 50. XIII. 31.

Forgive your debtors and debt is dead. Israel shall cast out debt and every son of Israel shall be free and out of debt. All Israel shall be out of bondage to Mammon. Is. LVIII. 6. LIX. 1-14. There shall be no poverty nor property nor Mammon. And the rich shall not rule over the poor. Prov. XXI. 3, 7. For there shall be no rich nor poor—of that sort. You shall not serve the prince of the world of property, the father of

liars, the king of darkness, debt, death and hell. Mat. IV. 8-10. Luke IV. 5-9. John XIV. 19-31. XXI. 31. XVI. 11. And Mammon shall not be, and money, the measure of Mammon, shall not be. And the rule of money shall not be. You shall serve the God whose word is truth, and Him only shall you serve. And the spirit of the Lord will be upon you. Luke IV. 8, 18-19. Is. LVIII. 4-6.

The power (name) of God you shall freely allow (hallow). The true government shall freely come. As heaven is (governed) so shall you (earth) be (governed). Your daily bread you shall be duly given. Your debts you shall be forgiven and your debtors you shall forgive. You shall be led away from the influence (temptation) of the devil. And you shall be delivered from evil.

You shall leave behind you the world of debt, condemnation, death, hell and fear.

The knowledge of the truth shall glorify you and this glorification shall transfigure you. And

you shall live in the world of truth. And Elias shall restore all things to the state of justice and the times of restitution are near. Mat. XVII. 11. Mark IX. 12. Acts III. 21. And the effulgent era of universal and permanent peace and prosperity shall appear. Acts III. 19. And the prophets of light shall not be derided nor smitten nor persecuted. And every man shall be efficient and so shall the whole nation be. And the prophets of light shall be vindicated. And the light of the world and the hearts of men shall be magnified and shall be uplifted.

Hear ye, O Israel! We inveigh against mud-
dlers meddlers and violators and all hypocrites
tyrants and oppressors whether civil religious or
military and all those who by force and by fraud
oppose the true advance of man, and prevent
the coming of the kingdom of Israel, the true
government, the Kingdom of God. Mat. XI. 12.
XXII. 12, 13. XXIII. 14-39. XXIV. 1-3.

We advocate the conservation of the fabric of
the plan, the progressive scheme of the Life of
the universe. We uplift and uphold the light of

the world. John XII. 34, 35, 46. IX. 5, 15. III. 19. VIII. 12. We announce the immediate abandonment of capitalism ("the desolation of Jerusalem"). We announce the passing by of the old "world" or government or city, the old Jerusalem, capitalism, the world of ownership. And when you shall see the world ("Jerusalem") compassed with armies know that the end or abandonment ("desolation") thereof is near. Luke XXI. 20. We terminate ("fulfill") the times and the cruelty of the gentiles and the treading down of the world under foot by murderous armies. Luke XXI. 24. We quell the madness and quench the slaughter of men. We heal the striker and the stricken. We overcome the wrath and the wrangling and the wrong among the people. 23. We cure the perplexity and the terror of men and we relieve the distress of nations. We take away fear and failing and misgiving and anxiety and despair from the hearts of men. Luke XXI. 23-26. And we freely and abundantly distribute the water and the blessings of life. Mat. X. 42.

Mark IX. 41. And we assure all men of the just, glorious and good times that shall come and glorify man (the son of man) and freely fill the earth with abundant good things. Luke XXI. 27, 28. Luke I. 51-54. John XIII. 30-36. Let not your hearts be troubled. Actively glorify. Help forward this movement, this world-wide change in the hearts and in the affairs of men. Zealously propagate the divine plant, the true government. Luke XXI. 34-36. Mat. XXIV. 42-51. Mark XIII. 20-27. Mat. XV. 13. Make an end of the "times of the gentiles." Luke XXI. 24. Welcome the glory eternal. Prepare for the universal feast. "The times of the gentiles," capitalism, is now, A. D. 1917, nearly ended. Luke XXI. 24.

The true government, the truthful government, the natural government, the normal government, the regular government; the just, natural, universal and happy government, and the "Kingdom of God," are but several names for one and the same government. There shall be no compromise, no commerce with capitalism,

no infidelity, no adultery. You cannot serve God and serve Mammon.

We command direct action, rational, logical, progressive, cosmical action, action that does not consult the prejudices of capitalists, action that proceeds directly. Proceed directly with the work of advance. You cannot serve God and the devil. You cannot cling to the future and to the past. You see the road to the Great City, the City of the True Peace, Zion, the heavenly city on earth. Take it. John XIV. 4-6.

Primitive quackery and archaic superstition will not do for the great times. Reject Capitalism and all its mockery, ownership and all its evils, the devil and all his work. Inaugurate the great times. Do the great things to be done by men. The true government, "the Kingdom of God"; solves the problem of employment, insures the righteousness rightfulness and happiness of all mankind and excludes the indolence insolence arrogance cruelty falsity treachery thievery murder and butchery of men.

The old government is outgrown, outworn

and rotten. Put on the new government, the new garment, the new vesture, the seamless robe. John XIX. 22-24. Mat. XXVII. 35. Luke XXIII. 34-37. Put it on and it shall cover the earth. And the rotten empire of ragged patches shall disappear. The map of capitalism shall be cast into the garbage gehenna. The law of God is yours. Take it and put it on and it shall cover the earth. Mat. XXII. 1-3. XV. 9, 13, 14. Mark VII. 7. And you shall see the restitution of all things, the establishment of the divine or universal justice, the ineffable illumination of the world. Acts III. 19-26.

Occupy the new house (mansion) (dwelling) already built for you. John XIV. 1-3. Take the place prepared for you from the foundation of the world. John XIV. 1-4. XVII. 24. Mat. XXV. 34. And as for Capitalism. Luke XXI. 5-7. Mat. XXIV. 1, 2. And as for the capitalist. XXIV. 50, 51. And before Abraham (Hammurabi) was, I am. John VIII. 33-59.

O sons of God; be quick, be swift, be true; prevail against the gates of hell and break down

and repeal every barrier between man and his true inheritance. Mat. XXV. 34. Frankly follow the comprehensive world-wide, just and illustrious plan. Be open, avowed, outspoken; doers of the word. We demand more abundant life. Overcome the capitalistic domination. John X. 10, 16.

The world's affairs are near a crisis and men are about to enter upon a new era and to accept and enter into a new world. We demand the government that is not of ownership, not of Mammon. We are not asking for government ownership, for we understand that government ownership of a few things means no ownership of those things and that government ownership of all things means no ownership of any of those things. So therefore, we abandon (the idea of) ownership. We take the true and direct way and we direct you to take the true way. Mat. VI. 24. I Tim. VI. 7-21. Gal. I. 3-12. We have taken advanced and high ground (Mat. V. 1-20) and we see the great city and we command the preferent use of any and

of all things, that use being directed to the general glory advance and happiness of mankind, the greatest good to the greatest number or simply the greatest good. A half-reasoner is a mental traitor, a traitor to the mind, a political judas, a faller by the wayside, a failure, a weak vessel. And to half reason is to miscarry, to fail to fulfill, to fail to deliver. An idea or conception should be followed in the mind to its consequences and if it there fail in its results it may there be abandoned or rejected or damned before it is attempted and time saved and infliction avoided. For all things are conceived somewhere before they are born, even Brooklyn Bridges and steam engines and automobiles, and as we theorize—even the universe itself. And the human mind is a sort of womb or mould and every work of man a reproduction. The farmer is not the producer, he is a product. The producer is the active spirit of growth, the life. And the banking, or money and usury business, shall go out of the government business. And the government shall go out of the banking

business. And the government shall be rid of the money mania. And man shall be rid of the ownership atavism. And what capitalists call "credit" is debt and the "credit system" is the debt system, and debt shall be eliminated. The debt and taxation or tribute system shall go. Luke XXIII. 2.

In December, 1776, Thomas Paine, to whom be praise and peace, began issuing a series of tracts called "The Crisis," and in January, 1776, had published his first political pamphlet, a pamphlet of great influence called "Common Sense." The first number of The Crisis began with "These are the times that try men's souls: the summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it Now deserves the love and thanks of men and women." The world is now in a state of active agitation, transformation and transition and is about to hatch out of the despotism of dollars into the Commonwealth of Commonsense. You will not hatch cut up in pieces but will hatch entire. And we call you

out of your prison and into your greater citizenship, your greater activity, your grander world. And we call you to your greater self. We call you into the greater life. Luke IV. 18, 19. John X. 10. And in it you cannot serve God and Mammon. And to serve Mammon is to serve ownership. Those times tried the courage, honor, intelligence, invention and constancy of men, the quality of their souls; and these present times prove the courage, constancy, honor, intelligence and invention of men and try the quality of men's souls. And these times test the power of prophecy. And the great things we must have shall come to us. And they will come to us as we come to them. And as there are great things to be done and a great work to be fulfilled, we now mention some of the things or facts we have here on hand or in our stock store or treasury, and we indicate to you to some extent the means and the cost and the benefit of the work. Mat. XIII. 52. Luke XIV. 28-35. Jas. I. 22-25.

Language is, generally speaking, a greater

bond among men than race or blood. And a common purpose, a common religion or intent is a greater bond than even a common language. And our intent is to establish peace on earth, good-will among men, universal justice, the "Kingdom of God." And "the Kingdom of God" on earth is the great government of Man. The U. S. is of the English speaking language or civilization. The British Empire, taken together with the government of the U. S. A., predominates more or less completely over one-third of the landed surface of the globe and the English language is more generally disseminated over the earth than any other. The western hemisphere contains about one-third of the landed surface of the earth. Of this territory nearly one-half is of the English language; of its population much more than one-half. The other half is occupied by our friends, for we are friendly with the Latin World and are considerably latinized and much identified with the latin civilization. And we are the glorious blend of many races, and we are friends of the true

nobility of all the world. And all Americans should be great and they should all learn good manners. Let us make secure and magnify our peaceful splendor. And we are specially called upon to consider the glorification of the New World. Let us bring blessings to all our American sisters and to all the world. The one thing among us that mars our true friendship with the inhabitants of the great America is the aggressive "wealth" of this country which is trying to force our people to strike Mexico and oppress the peon. It demands that we uphold a state of affairs that in Mexico is decadent and even also among ourselves. We proclaim America Libre and Mexico Free. American soldiery in any great quantity cannot be relied upon to protect even the American Capital in the U. S., much less to force it upon any other country. Our duty is to help Mexico. We had better dig ditches and build dams in Mexico than dig trenches and build forts. We had better send corn to Mexico than lead.

Throughout all the territory of America (with

slight exception) there are three great languages, and two are so nearly allied as almost to be dialects of the same language. These languages are English, Spanish and Portuguese. French and Dutch are spoken on the mainland in French and Dutch Guiana, and also somewhat on the islands, and French somewhat in Canada, etc. And with all of these we are friends. We are a world power and in our way we are engaged in world affairs and it becomes us to face world responsibility. And we will not snivel ourselves into insignificance and out of our true position and opportunity. And we will not be an over-burdened and top-heavy Rome for active savagery to pillage. Our people abandon all the phantasmagoria and illusion of Mammon and eliminate all of its insanity and all of its fears and horrors. As a matter of national policy our young people should diligently learn either the Spanish or Portuguese language, or both, and should correspondingly cultivate friendship with the people and endeavor to bring all of them freedom, knowledge and happiness and all the good

things of this world. And societies to this end should be formed throughout America. And every American who enters those countries should be a messenger of good-will. And let people who are **non-grata** stay out of any country. And let not their governments use threats, nor force, nor fraud to force them into it. And it is a policy repugnant to true Americanism to attempt to impose oppression and tyranny or any of the darkness of the worship of the past over it. And the rule of dollar diplomacy is hereby repudiated. The law of blood and steel is hereby annihilated. And the land-owning invader is hereby quelled and ousted. Woman suffrage will obtain throughout the enlightened world. It becomes our women to enthusiastically learn Spanish or Portuguese or both and to make themselves friendly with the women of Latin America and respected for goodness, nobility, kindness and intelligence and all of those qualities of a true woman that impel all the world to call her blessed. Luke I. 45-48. And there is a great work of Peace for all American women to

do and our women may learn from the women of Latin America, and they from ours. And let them all be commonly welcome as gracious guests and pleasant teachers. And they may go and come and travel on all the highways and byways and settle wherever it may be willed. And may they invariably add to the comfort, joy, light, intelligence and happiness of the people among whom they settle and of the world. And glories shall rise and splendors shall shine. And the caste distinction against the original native American should entirely disappear. And the goodness and kindness of the Latin American has not heretofore been given the prominence that it deserves. And as to the true American citizen, it becomes us all to atone as far as we can for the crimes that we have committed against the American Indian in the Republic of the U. S. by bringing benefits and true freedom to him, both here and in all America. And those crimes were generally committed by us in another day and we would not commit them now. And the wickedness of

those days we would overcome. The English civilization is in good standing with the Latin civilization and also with the Slavic. And more than half of Europe and also a large part of Asia is under the Slavic predominance and with it we are friends and will always stay friends. And all Germany is coöperating in war and has only ownership to abolish to unite in the true peace. And we are friends with the true Germany. And we and all the world shall forever tell of the glory of her prowess, her discoveries and her achievements. And faithfully let us remember. Nearly all of Africa is French, English, Belgian, Portuguese and Italian. And what of it shall remain German we shall be told at the ending of this war of the ending of the times of the gentiles, the war of the universal emancipation, the war of the downfall of capital, and the war of the ending of capitalism. Luke XXI. 24. And there will be peace in Africa and the borders there as clear of menace as the line between us and Canada. And Australia with its glorious sister isles is unstained by blood

and filled with light, joy, promise and progress, and together they shall advance. And see the splendid future prepared for them. See the great microcosm of the South Seas. Asia shall flourish and the light shall shine. Times change. Men's messages girdle the earth in less than forty minutes. Submersible freighters swim from Bremen to New York. Aeroplanes fly from New York to San Francisco. And to every man every man shall be a neighbor. Luke X. 29-37. And much that was considered good statesmanship fifty years ago is known not to be good statesmanship now. And who is neighbor to him who has fallen among thieves? Luke X. 3-37. XVII. And men run to and fro and knowledge is increased. Dan. XII. 4. And secrecy and mystery shall no longer be business. And the empire of money shall be no more. And evil deeds love capitalism and capitalism shall be dispelled. And evil deeds shall be no more. And all shall be revealed and nothing hidden. Mat. X. 26. Luke XII. 2. We are getting into a world of light, or rather we are

beginning to see—the great world, the Kingdom of God. We have wireless telegraphy and a thousand things not known a few years ago. And more transcendent discoveries and fulfillments have been made in the last 25 years of man's existence than in the previous 2500 years and more in the last 50 years than in all his previous existence. And the state of affairs has come to where capitalism cannot hold and we naturally burst through capitalism and break out of the world of ownership. And we free man of debt and raze the prison. The God of Murder is bleeding to death in Europe and there will in due time be a cessation of this dreadful war. And in all America we have, comparatively speaking, peace. And the Stars and Stripes is the emblem of true freedom. And the true American is ever just and humane and noble. And the true sons of the land of the free bring joy to every nook in the mountains and to every home on the plains. There will be a reckoning among nations. The British Empire is financially bankrupt and as a consequence of

this, its enemies expect it to disrupt. Herein they are mistaken, for Britain's faithful sons toil upward, and will reach the light of the full day. And the lion and all the lion's whelps shall live. And the sceptre shall not depart from Judah nor a law-giver from under his feet until Peace (Shiloh) come, and under it shall all the nations of the earth gather into one. Gen. XLIX. 10. And capital is the power of ownership, the money power. There will be a reckoning among the nations of Europe and at least four will make some sort of an agreement and probably a permanent peace alliance. They have territories from the frigid zone, extending across the tropics. And also so have our friendly nations of America. And with capital out we could now commune a glorious welfare. And the Congo can go to Cape Town and to Nova Zembla and the Amazon to Nome and to Tierra del Fuego and vice versa. And we can easily cross East and West. And the natural lines of the world's distribution are N. and S. fully as much as E. and W. We are showing you a

few facts of a treasury or store of facts. Mat. XIII. 52. Luke XIV. 28-35. And standing stark and staring before us is the gaunt, pallid, enslaved and suffering working world with a prodigious monetary debt upon it, which, according to the conditions of capitalism, it can never in all eternity pay. And Europe is assessed to pay in these days about 1917 a tax of more than ten million young males and the suffering of women not counted. And in capitalism the heavy tax upon life never ceases. And the gnawing of the worm never ends. And the smoke of torment ever ascends. And the high cost of living ever increases. Rev. XIV. 11. Mark IX. 44. Is. LXVI. 24.

Now Capitalism offers no pleasant nor true solution for this apparently appalling state of affairs. Capitalism is, or the (constituency of the) money power or capitalistic world is, of the opinion that a solution of this will be forthcoming from its chiefs, or from its chief experts or "financiers" economists or "scribes" or spokesmen or prophets. And it is of the opinion that

the world of bayonets and of bombs will acquiesce in or will agree to that solution, will be bribed to uphold it. And of course it expects its own line of judges to stand by that law and by those prophets. Financial chief experts or priests or economists consider themselves to be exceedingly practical, but their practical methods include the monetary bondage of the world and the deluge of blood in Europe and the blood of true prophets and saints and of all that have been murdered upon earth. Rev. XVIII. 23, 24. Mammonists are being discredited as rulers, and as philosophers financiers are known to be failures. And as philanthropists they are known to be hypocrites. Mat. XXII. 10. XXIII. 1-39. And they desire more protection and of protection they have already had too much. And the protection they demand is that they shall be protected in their practice of taxing the people. They demand protection to tribute unto Caesar. And they call this a "right." They demand that the body public shall cherish a wealth of disgusting and enfeebling parasites. And for

opposing or forbidding this the Christ was crucified; but this was some time ago. Luke XXIII. 2. We forbid it now and do not expect to be even imprisoned, for these are not Caesar's times. And we declare the world to be no longer under Caesar's lance; i. e., **sub hasta publica**; i. e., for sale (at public auction). The plan of the financiers of the world is to starve progress in order to fatten "wealth."

Under their plan hordes of men and women, both opulent and indigent, loaf while other such hordes engage in pernicious employments such as organized murder, and organized social ostentation and organized public pillage or taxation or publicanism. Mat. IX. 10-13. And Capital fattens and its princes and taxers batten. And a world writhes in pain while hireling souls, servants of hell, Mammonists and hypocrites preach more subservience and invite more retribution. Deut. XXXII. 35. Rom. XII. 19. Heb. X. 28-31. Luke XXI. 22. Mat. XXIV. 22. Mark XIII. 20. And great Capitalistic "business men," "economists," "statesmen," "financiers,"

etc., warn us Americans and tell us that at the close of this war of Armageddon we are to suffer from a great "commercial assault," and they call upon us to bear up against this with becoming fortitude. Rev. XVI. 16. They counsel us to prepare for this new demand. And we believe in preparedness. And we are prepared against them and against this assault. Pressed by commercial fiends East and West we will triumph over them all. And we will not sell our birth-right—nor buy it. We will take what is ours and give Caesar's unto Caesar. Caesar's is nothing. And we will maintain and sustain the honor of the U. S. of America and the glory of the spirit of freedom justice honor and truth in every land and on every sea throughout the world. And if it must be, our swift sword shall flame. And it is foreign to dismay and it knoweth not fear. We shrink from no true responsibility and we shirk no true duty. And if force be necessary then with force will we be there. We are guided by the light of Liberty, and we serve the soul of honor; the spirit of

truth. John XVI. 13. Mat. X. 32-42. Luke XXII. 36-38. We have the courage of the spirit which is without fear and we have the soul which proceedeth directly from the great soul. We have the soul of magnanimity. I John IV. We proceed without deviation. We act directly. Hear ye.

Capitalists think that the industries of the world cannot be carried on without money nor the civilization without ownership. And it is true that they cannot in capitalism. But we are not in capitalism, we have not that mind. I Cor. II. 9-16. We have gone out of capitalism. And all the world shall go out of it and become one with us. And upon ourselves we take the responsibility of the world's affairs and all that this implies. Mat. XXIV. 44-47. Luke XXI. 33-38.

We will abundantly feed, clothe, shelter, educate, house, and encourage the people and we will do it in the truly economical way. And we do not consult the money power. We demand more abundant life. John X. 10. And the legend, "In God we trust," on the American

Double Eagle shall become true, and the coin a beautiful medallion in a world without commerce and without ownership. It will some time be shown as a piece of excellent workmanship executed in generally benighted times. And Americans will be pleased to remember that it is the most beautiful coin of all those antiques and that the goddess of liberty is elegantly engraved upon it and also the legend, "In God we trust." And upon it nothing is said of Mammon, the God of Money, the devil. The U. S. shall live and Mammon and Commerce shall die. We demand more abundant life. John X. 10. The people are weary of the cant of the "economists" of baalism and sick of their endless bosh. The patter of its "business men" sickens the souls of men. And merchants and salesmen shall be swept off the boards and commerce out of the chambers. Mark XI. 14, 15-20. John II. 1-11, 13-17. The high cost of living increases. We demand better wine and greater power. John II. 10, 13-16. We demand more abundant life. John X. 10. Economic troubles acceleratedly

accumulate and the remedies of financiers increase the disease of the world. Perhaps even doctors are not to be blamed for what they do not know. But they should not expect to be admired for their ignorance, nor demand to be retained because of their incompetence. We presume that any truly honest man is courageous enough to face a situation and to look an argument square in the face. Now when the reckoning of the world's affairs and accounts is brought up for consideration at the close of the war—any truly honest man can plainly see that there is only one truly honest salvation, viz.: the immediate and open repudiation of all national debts. Now, let no man who holds any mortgage of any kind upon the face of the earth, make the mistake of supposing that it does not also follow, for it does. And we also announce that the nullification of the security for mortgages, viz.: ownership, also takes place. And the empire of money falls. Now then, statesmen may ask, what does this new state of affairs propose to do and what has it to offer to the

industry of the world, for the world's work is done by men and not by money? We answer that we will give steady and noble employment to every man and every woman and surround him with infinitely better conditions than he ever had before. And we will give him an absolutely safe and free life insurance, and a calm, hopeful and active and honest heart; and peace and care for all the days of his old age, and in fact for all the days of his life. And we will protect him from violence. And we will give him abounding life and true pride and settle him in a land of beauty, honor, justice, Mercy and truth. Mat. XII. 7. And this is infinitely more than it is possible for Capitalism to ever do. Luke XXI. 15. XVIII. 29-30. Mat. XIX. 23-30. Luke XIII. 29-30. We hold these things in honor but Capitalism sneers at these things and its "practical business" knows them not, knows not of them. We do not tell any man that he will not have to work nor that he will only have an hour's work or two hours' work a day, but we do say that all men should be at work of

some kind in rational life or should be living rationally and constructively, or be rationally and constructively employed during the whole period of their natural potency or of their lives, and this by no means excludes due rest and preparation and recreation but approves of it and the joy of good men is in good work well done. And men put their hearts into their work. And we believe in fair play and in proper active healthful system. And out of the fulness of the heart the hand worketh. Mat. XII. 34, 35. Luke VI. 45. And moreover we will work men not unto death but we will work them unto life eternal. And the world of debt has passed away. And taxation is over. And the world's debts have ceased from troubling and are buried in the past and the worry of that is over. We are tired of capitalists railing at the idleness of the propertyless, and at the poor devils out of a job they cannot get and that capitalists do not give. And we despise what capitalists call "success." We despise their ideal. And we scorn those men whom capitalists call "good business

men"; brood of vipers, sons of hell. Mat. XXIII. 15, 33. Capitalism, the combination of organized loaferism, and the hold of cruelty negation and crime shall now die. Rev. XVIII. 2, 24. We pronounce the doom of capitalism. The incident of its existence on earth is closed. The end of the day of ownership is now near. (1917). Man, and every man, must be in some servitude, some condition of mind or condition in life, some kind of activity, and if he does anything he must be employed at or occupied in something, and successful employment is the pride satisfaction and enjoyment of the life and success means the true progress of man and inures to his true happiness. We demand more abundant life. John X. 10. And we promise to every true worker, successful employment. And to love and aspire is never to lose. And we institute a new method or system of housekeeping, a new economy. John XIII. 34, 35. Ownership is the enemy of invention and the opponent of true accomplishment. And it sits at the receipt of custom or tax and opposes the true

advance of man. Chattel slavery is publicly or ostensibly abrogated and now we abrogate wage-slavery. We let the world truly move. We institute the logical method of housekeeping, the true economy. Wage slavery is a necessary condition of capitalism, the state of affairs based on ownership; and we abolish ownership. We demand better conditions. We do not demand higher wages in order that rents and the price of land and material may rise, taxation intensify, the difficulty of living increase; and distribution be strained, straitened, difficult, inequitable, unsatisfactory, inefficient, sordid and iniquitous. Remove all obstruction to better conditions and they will rapidly come in of themselves. Be ye doers of the word, the will. Jas. I. 22. Mark III. 35. We demand better conditions and show you how to obtain them and by the God of Life and Light we adjure you to assist in obtaining them.

Capitalism is opposed to the great freedom and we break capitalism down and remove it and it shall no more encumber the souls of men

nor darken their lives. The work of the world will be well and happily done when capitalism, the belief in ownership, the spirit of Mammon, the devil, can no more prevent. And the new economy will be quickly adjusted and will smoothly run. The new plan is simple, effective and logical. And the team work, the logical and temporal coöperation; is easy and all-consistent, and nearly all men will naturally quickly find their true places, especially if they be somewhat lighted. And you will be surprised to know with how little wisdom capitalists were governed and with what little they governed. We have the workmen and the tools, and the earth is free, and the fulness, the product thereof, is free; and all shall be used for the glory of God and the happiness of man. And we do not desire a superfluous and excessive and crowded population of the earth, but a free and noble one. We desire more fun and fewer fools. We demand a more practical world, a world of greater deeds. We induce free inspiration and noble expression. We de-

mand the free sway of the spirit of Truth with all its splendid consequences. We ask of God the glorious manhood and the perfect world. And let all men know that the free diffusion of the blessing of God is right. The abolition of ownership and the concomitant abandonment of Capitalism, the monetary, commercial and wage slave system, is the only thing that can be (truly) (safely) done, and we command you to do it quickly. John XIII. 27. Commercialism goes into the night. XIII. 31. Mat. XIX. 24-30. Luke IV. 5-8. Mat. IV. 8-11.

You will hatch or be born into the world of abundant life, of superior intelligence, of new freedom of grand opportunity, and of glorious light. John X. 10. Let the capitalist worry about your broken shell. Its time is past and its day no more. And you will absolutely abandon your old capitalistic shell and it will no longer surround any part of you. And the kingdom of God is for power and glory and beauty and happiness beyond all that has ever yet been seen by men on earth. I Cor. II. 9. And if

man can offer up a continuous bitter and dolorous sacrifice in the spirit of murder and for the god of property and of death he can better perform a sweet and joyful duty devotion or oblation in the spirit of truth and for the God of Life and of Eternal and Universal Peace. Capitalistic nations are murderers, thieves and assassins and they shall be done to the death. As Capitalism measures so shall she be measured unto. And even double perhaps. Rev. XVIII. 6. They that govern by the sword by the sword shall they perish. Mat. XXVI. 52, 53. Rev. XIX. 9, 10. And if for the defense of the nation and in order to carry on war, everything in a country can be temporarily commandeered, as in the countries of warring Europe, so we can and will and by the power of the spirit we now do, permanently commandeer everything in this country in order to carry on the permanent peace and to save the world. And for this we strike.

And now you know of the things that belong to your peace. Mat. XIII. 52. Luke XIV. 28-

35. Luke XIX. 37-42. John XIV. 1-3, 27-29. XVI. 33. And domination by the gentiles ends, and Babylon, which is Capitalism, the dominion of the gentiles, falls. Luke XXI. 24. Rev. XVII. 1, 5, 15, 18. XVIII. 1-24. And the world is saved and the Lord God omnipotent reigns. XIX. XX. And the new Jerusalem the heavenly Zion, appears. XXI. XXII. Mat. XX. 25-34.

We appoint unto you a continuous year of Jubilee. Ps. CII. 27; Lev. XXV. 55, 42, XXVI. 13-46; Is. LXI. 1, 2; Luke IV. 18, 19.

We assert the will of God. Mat. VI. 10. Luke X. 1, 2.

We declare the unity (freedom) of God and (the freedom of) man.

We ordain the true freedom of man and magnify the freedom of God. Luke I. 46. We advance in accord with the music of the spheres, the harmony of nature.

We herald the coming with power of the Son of Man, the true believer, the true citizen,

the citizen of the true government, the citizen of the city of God. Mat. XX. XXIV. 27, 39, 42-51; XXV. 13; XXVI. 64. Mark XIII. 34-36; XIV. 62. Luke XXI. 36. John I. 51.

We nullify the money power. We end the mortgage blockade. We raise the ownership embargo. We free the world's industry.

We open the door of knowledge and invite you to freely enter into the glorious world of free invention, free expression and free advance. Luke XI. 52. Mat. XXIII. 13.

We abrogate the institution of property and free you from its clutches. We deliver you from all of its debts and from all of its bondage. Mat. IV. 8-11. Luke IV. 5-8, 18, 19.

We proclaim the true freedom over all the lands and seas. They shall be cultivated in the glory benign and they shall be harvested in the grandeur comprehensive.

We free you from all financial debts, bonds, embarrassments, obligations and entanglements. We pronounce the free establishment of the Kingdom of God.

We absolve you from all allegiance to the money power, the spirit of evil, the devil. And to grant this absolution we have plenary power. Mat. IV. 10. Luke IV. 8. Heb. VII. 3, 14-17, 28; XI. 12-16. Mat. VI. 24, 27-33. The evil thereof was appropriate unto its day.

We break down the empire of ownership and you shall not serve Mammon (riches, "wealth"). Mat. VI. 24. Luke XVI. 9, 13. You shall serve the Lord your God and him only shall you serve. Mat. IV. 10. Luke IV. 8.

We celebrate a new day. Rev. XXI. 1-4. And we joyfully welcome a new world. Rev. XXI. 5; XXI. 6-11, 22-27; XXII. 1-9. John XIII. 34.

We preach to all the world and command all nations to support this gospel of the kingdom. Mat. XXIV. 14.



CHAPTER II.

Capitalism is the name of the system of (human) affairs in which ownership is practiced.

"As man thinketh in his heart," or believeth, "so is he," so manifesteth he.

In this book the "ism" or belief that ownership is right is called capitalism and anyone who holds to it is called a capitalist. He is of the (world) (house) (temple) (creed) (city) (state of belief) called capitalism. The belief in ownership is called capitalism and the state of (human) affairs under that belief is also called capitalism. The one is the belief, the other, the action or state of affairs in or under the belief. The Christ called capitalism "the world" and "this world." Capitalism is the unjust world, John XVII. 16, the world of tribulation, XVI. 33, the low world, the world of Mammon, murder, debt, sin and low-mindedness, the world of which the Christ is not. XIII. 23. He addresses it as "thou that killest the prophets." Mat. XXIII. 37. And Jesus departed from this

world (temple) (state) and said that there shall not be left here one stone (law) of it upon another that shall not be thrown down (repealed). XXIV. 1, 2, 14, 23, 25, 27, 39, 42-51.

Capitalism is the name of the state or system of (human) affairs in which ownership is practiced. The command or power given (by men) to ownership is the "Money Power," and is the power of money.

In this book the word "value" means the value expressed by money, commercial value. The word value is from the Latin verb **valere**, to be strong.

Commerce is the interchange of ownership.

Value points to or indicates (the power or strength of) ownership.

The strength of ownership (value) is expressed quantitatively by means of the (value) strength of the ownership of the monetary unit.

This (quantity of the) strength of ownership is called 1; is specified as 1. In the U. S. the monetary unit is the (gold) dollar. And

the strength of its ownership is called 1. Its (specific) value is 1.

Ownership is in negation to the true or just use of the earth, in opposition to the true progress, the true freedom, the will, of God, the natural or divine evolution of mankind. It is in the denial of God, the repression of Man. It is in lack of the Intelligence. It is without The Intelligence, "without the holy city." Rev. XXI and XXII.

The ownership of a monetary unit is the common unit of measure of the obstruction, ownership, and is called the unit of value. Ownership is obstruction to the natural plan, the will of God, and to the true advance of man, and continuously brings to man unhappiness and suffering. (It is an adversity to the true power.) It is a damming up of the true current. Ownership is negative (of true progress) (of true power). And the practice of ownership brings to the human race adversity, the lack of prosperity. Vengeance is mine and I pay as I go.

Deut. XXXII. 35. Ps. XCIV. 1. Rom. XII. 19.
Heb. 30-39.

In this book the word **commodity** means strictly **merchandise dealt in by weight**. This is done for precision and to facilitate discussion concerning the commodity, money. Money is a commodity.

Labor is not a commodity. The surface of the earth is not a commodity. The soul of a man is not a commodity. Rev. XVIII. 13.

When the ownership of a definite weight of a definite commodity is accepted as having the value 1, then this definite weight of this definite commodity is the monetary unit and its value is the unit of value and the commodity is money.

The curse of ownership shall be lifted from the earth and money shall not be (money).

In the United States the dollar, or 25.8 grains of United States gold coin, is the monetary unit and its value is the unit of value and United States gold coin is the money. That definite weight of 25.8 grains is considered and counted

as 1 and its value is considered and counted as 1.

Money is made up of monetary units and has value at the rate per weight at which the monetary unit has value. Therefore any given weight of money has a fixed or constant arithmetical value.

The value of any article or unit of merchandise is related or compared to the value of the monetary unit. If said article of merchandise be a commodity (an article sold by weight) its weight is directly related to the weight of the money that exchanges for it (the price) and its value is inversely related to the weight of money that exchanges for it. If its weight be greater than the weight of the money (the price) that exchanges for it, it is relatively less valuable; if less, it is relatively more valuable; if the same, it is relatively equally valuable. If it be twice as heavy as the money that it exchanges for, it has half the relative value of the money it exchanges for, or is half as valuable (per weight) as the money it exchanges for, etc. An

avoirdupois pound of any commodity equally valuable with United States money is worth \$271.31 per pound. United States money is always worth \$271.31 per avoirdupois pound (and always is 271.31 dollars to the avoirdupois pound, the common pound weight of United States commerce). Any given weight of money has a fixed or constant mathematical value. The value of the monetary unit counts 1 in (the power of) ownership and counts 1 in commerce, which is the interchange of (the power of) ownership. (The power of ownership is "earthly power.")

Money is that commodity whose value is mathematically invariably equal to its weight as weighed by the (weight of the) monetary unit. The weight of the monetary unit is always (counted as) 1 and its value is always (counted as) 1. And this unity of value is a quality or distinction, that is an essential characteristic of the monetary unit and not of any given quantity of any other commodity. The count of money per weight always equals its count per

value. The fact that the monetary unit always has the weight 1 and also always has the value 1 is essential to money and is characteristic and definitive of money. Consider value as dissolved in a definite common weight and you will see something.

The relative value of commodities is their value referred (mathematically) to weight. It is the same as the relative values of an equal or common weight of each commodity. And in the case of the commodity money that relative value is standard and always counted as 1. And to this relative unity or 1 the relative value of every commodity is compared. Money has an analogue in water in tables of specific or relative gravity where the weight of a common volume of water is specified as 1. A table of specific gravities is the same as the table or list of the relative weights of an equal volume of substances, always supposing some one substance as always having the weight 1 for this equal or common volume. This substance is the standard. Consider weight as dissolved in a definite

common volume. A table of specific gravity is analogous to a table of relative value.

But the great distinction of money is that it is wages, the material for the ownership of which workmen in capitalism work, and also the material in which rent or tribute is exacted and paid. Money, tribute, rent, and wages; are the same thing and have the same power. The owner, or Lord of Earth, Luke IV. 5, 6, 7, gets money by exacting tax, rent or tribute, the wage earner gets tribute by exacting rent or tribute, by exacting the same thing. The ills of mankind result from the ill use of power and material in the business house of human life. Without ownership and without taxation and without money men will naturally freely and equitably distribute the gifts of God and insure the general happiness of mankind.

Money springs from ownership, monopoly, negation. Reduce ownership to zero and you permit the equitable distribution, the proper action of the vital power, the just or right use of the earth, the universal health, the kingdom

of God and its righteousness. Ownership is negative of power—the divine power. And value points out this negation. Value is occasioned by men. And value is the divine voice warning men of this infraction of divine law. Ownership is an obstruction, a disorder; and it occasions disease and distress; and capitalism is the belief in ownership and is a mental disorder, an obstruction to the Intelligence, an inconstancy to the holy spirit, the public spirit, the spirit of truth, and it is an abomination to (the Kingdom of) God. It is an insanitary condition (of the general human make-up). Capitalism conflicts with the Kingdom of God, the natural government of the creation, and by ceasing to protect it, or by allowing the power of life its free, true course, capitalism is overcome, or eliminated like a disease. Eliminate it from your (cellular) structure. Remove it root and branch. If you serve God you truly economize or keep house in the house of God, the Kingdom of God, and you encourage the vital power—the power of Life—and you eliminate or abolish dis-

ease or "cast out the devil" or allow "angels" (of the spirit of truth, the public spirit, the Holy Spirit) (True ideas) (true influences) (Good Sense) to minister unto you, or man to progress and be happy. Mat. IV. 8-11.

The disease, capitalism, or the obstruction, ownership, punishes the body politic and costs it a tremendous amount of vital energy, or wastes or fails to properly use or utilize this vital energy. This waste or failure is obviated or prevented in the system advocated by the Christ, which is without ownership, money and commerce. This is the truly moral system. I John II. 1., etc. To serve God is to truly serve men. To maintain ownership punishes the body politic and afflicts man. You cannot serve man and Mammon. And Mammon is ownership. You shall rightly use the natural laws of the universe. Every false plant shall be uprooted. Mat. XV. 9, 13. And Mammon is a false plant, a tare. Mat. XIII.

Ownership is upheld in capitalism and capitalism is the ownership system and it is inter-

changed in capitalism and capitalism is also the commercial system, and it is rented or hired out in capitalism, and capitalism is also the tribute or taxation system. Capitalism is the system of legal "hold-up," legalized highway robbery. These robbers are usually provided with letters of marque such as patents of title to lands, franchises for legal freebootery, "rights" for committing wrongs upon the highway of life. Capitalism is the system of: broadcloth beggars, starving workingmen, honored thieves, tinselled murderers, lettered hypocrites, and business Iscariots. It is the system of punishment and prisons for true patriots, of command and palaces for propertied lepers, and of praise and promotion for fawning sycophants. It is the system of torturers and of deceivers and of merchants and of murderers and of false worshippers and of whosoever loveth and maketh a lie. Rev. XXII. 15. And whosoever maketh a lie, liveth a lie.

Console O Lord thy suffering saints. Mat. XXIV. 22. Cut off these days of tribulation.

Vindicate and exalt thine elect. Luke I. 48-52. Hear you O Israel. Seize you upon your inheritance. Isaiah LXV. 16-24. Col. I. 12; III. 24. Mark XII. Luke XX. You shall triumph who are of the faith eternal and thenceforth shall forever rejoice. Pressure, boys, pressure, pressure, pressure! Break down ownership utterly. Break down the dollar dam and the dollar diplomacy.

Capitalism, the system in which ownership is practiced and in which money obtains, has a standard unit (of the power) of ownership, which is the ownership of the (power of the) monetary unit. The (power of the) ownership of the monetary unit is always accounted as 1 and is the unit of power in the Satanocracy called Capitalism, Luke IV. 6, 7, and it is the unit of commercial account. This is called the unit of value. The value of the monetary unit is called the unit of value and is the commercial account unit.

Salary serfs work for units of ownership, or for the unity of ownership, and capitalism is the system of money and of servitude to owner-

ship. For the power of ownership is counted by means of money. Ownership is negative or obstructive and thereon hangs the persistence or progress of poverty.

In capitalism (the use of) money is let, leased or lent (out) at usury or interest, and capitalism is the usury or "banking" system, and the use of land is lent, leased or let (out) for hire or rent, counted in money, and so also is the use of men, and capitalism is the rent, the fee, the usury, and the Wage; system: (in fact, the taxation system).

Land cannot be taxed, i. e., be painfully or onerously burdened, but men can be taxed; that is, be painfully, onerously, inequitably or unjustly burdened. Mat. XI. 2, 8. Isaiah I. 4; II. 2. To favor this injustice is to favor the permanence of poverty. The tax upon man is the single tax. And the progress of poverty is not true progress, but is born of resistance to progress—the true progress of man. And man shall progress in the heavenly riches. Mat. VI. 19, 20.

Taxes of special kinds and in various ways

are exacted by and conceded to Capitalism, the general conspiracy or coöperation of owners (the government of capitalists), and with part of this loot or tribute it bribes the pawns, peons, wage servants, or salary serfs, the soldiers of loot and lucre engaged in its preservation, conservation and maintenance. But modern governments consist of more than this and they will unreservedly abolish ownership with all its debts, bonds, taxes and other abominations. Rev. XVII. 5.

Taxes exacted by a private owner or retail sovereign are called by some other name, such as rent, interest, fare, royalty, hire, etc. Taxes are usually exacted in money, and wage slaves work for money, or for taxes, or for tax, or for taxation, or for tribute, or for the power of ownership, capital. With money they pay exactions of the money power (taxation) (tribute), and to get it they work for the money power. Taxes or money is evidence of ownership. Taxation is the outward, visible and active sign of the inward crime, capitalism (belief in ownership)

(belief that the state of ownership, capitalism, is right, belief that the life of man in the state of the life in which ownership is practiced and which is called capitalism, is the right state for the good of man).

The United States cannot produce one pound of metal, spear of wheat, ear of corn, bale of cotton, fleece of wool, yard of cloth, stick of lumber, brick, gallon of wine, or any useful thing of any kind, the more, because of the boasted 150 billions of ownership that capitalists call "wealth" and say belongs to "us." The new day dawns and you shall see great things. John I. 50. Like an exorcised devil that 150 billion dollar thief will take wings and disappear. The cloud dissipates, the new sun shines, and the world is clear of debt forever.

Abolish all ownership and all men will have life more abundantly and exaltedly and do all work easily and handsomely in the true freedom, the Kingdom of God. John X. 10, 16. The presence of the general abundance of the

life of man consists in the absence of ownership. Luke XII. 15.

Ownership sickens the body-politic and represses the public spirit, and capitalism is a system of public debt and a state of chronic calamity. Eliminate ownership and you eliminate owners or obstructors, and each and every man becomes useful and he consequently attends to something useful or conducive to the general health, the public harmony, the peace of heaven and earth, the happiness of God and man. Utility is the quality of conferring happiness, and in men it is called usefulness. And a useful man serves truly in the grand scheme of our being here on earth. This is the first duty of man. And this duty demands true adjustment to the natural plan, general justice. And you shall serve your neighbor as yourself.

You shall suddenly find no ownership, and no commerce or interchange of ownership, and that an American \$20 gold piece has no value, and that all monetary indebtedness is dead and

damned and buried in the desert of the past, where no true man is. In hell leave it.

In the true economy or housekeeping all men will be naturally easily and justly worked, fed, educated, sheltered and clothed. And the things we are coming to are as natural as those we have passed by. And every good plant shall flourish among men, and the Perfect Peace shall reign forever. "Thou shalt love thy neighbor as thyself" is the expression of the holy or public spirit, the true or divine principle.

The adjustment or "restitution of all things," St. Peter, Acts III. 21, will be rapid, joyful and easy. Men are **all great gainers** by the new state of affairs. Luke XVIII. 29, 30. Mat. XIX. 29, 30. Nine-tenths of the people hold much less than one-tenth of the ownership or "wealth" and at the cost of much hardship and suffering. The new state of affairs to all of these will be miraculously beneficial. Marvel not at this. John V. 28. Mat. XXI. 42. Mark XII. 11.

Protect the state or condition wherein all are truly active and human industry always happy.

Proclaim the day of judgment, the establishment of justice, the reign of (industrial) peace, the world of (economic) good will. Inaugurate the noble progress.

The belief in the property right is a superstition akin to the belief in the "divine right" of despots. The government of ownership or the theory of property has no true sanctity, but to attack it is considered by the blind to be a mark or act of treason. But many that were blind are receiving sight and beginning to see that ownership is without the truth or true government. We demand more abundant life. John X. 10. Be ye doers of the word. Women shall have their rights. And women and men in spirit and in truth shall live for the universal or great humanity, the great glory of accomplishment, the Kingdom of God and the transcendent world to be, the transcendental state of being. And they shall all enter upon the high and true humanity, the great and noble citizenship.

Every woman and every man has in truth the right of the rejection of the evil, the unlovable, and of the acceptance and selection of the good,

the lovable. We will secure to every man the power to exercise this right. Man shall be free. The good shall be. Oppression shall die. Justice shall be done. The elect of God shall triumph.

The duty of each and every one is to endeavor, to hear, to know and to express the truth; and this endeavor maintains and increases the true happiness of the world. John XVIII. 37, and XIX. 37. And every good thing is added to this endeavor. Seek ye first the Kingdom of God and it will include for you all good things. The Truth is the word of God, the expression of nature. John XVII. 17. And the truth in you is your highest expression, the expression of your nobler nature, and you have a language of deeds and of natural accomplishment. You will easily eliminate crime and suffering from the race when capitalism does not darken your eyes to the true light, the Light of the World. By this light the truth is seen and heard, for the "sixth sense" perceives by this light. Men can hear without ears and see with-

out eyes, or by the light and power immortal. And the Money God shall no more glut the market with wage slaves nor strew it with murdered men. For Ownership is no more and the money God hath ceased to reign and the market hath ceased to be. Rev. XVIII. 8-24. Mat. IV. 10. Luke IV. 8.

Do the right thing in the right time. Expel Iscariot instantly. John XIII. 27. The right thing to do is to abolish ownership. The right time to do it in is Now.

We demand more abundant productiveness. John X. 10.

We demand more splendid housekeeping. John X. 10.

We demand the greater glory of men and the greater glorification of God. John X. 10. Mat. XX. 25.

We demand the establishment of the supernal glory upon earth that for us is willed in Heaven. John X. 10. Mat. VI. 10.

Amen.

CHAPTER III.

In order to explain the nature of money it is necessary to know somewhat of the subject of weight.

The grain Troy, avoirdupois and apothecary are one and the same.

Avoirdupois

Grain		Dram		Ounce		Pound		Gramme
7000	=	256	=	16	=	1	=	453.59
437.5	=	16	=	1	=			
$27\frac{11}{32}$	=	1						

The avoirdupois pound is a common unit weight of that part of the earth which includes the British Empire and the United States, and the grain is the common unit weight of that great area. For it is through this common grain weight that the various British and United States systems of weight are mentally assimilated and differentiated or marshaled into their proper relative position. The word "avoirdupois" is from **avoirs du pois**, goods of weight, that is, heavy goods.

Troy				
Lb.	Oz.	Dwt.	Grain	Gramme
1	= 12	= 24	= 5760	= 373.2419
	1	= 20	= 480	= 31.1035
		1	= 24	= 1.5552
			1	= 0.0648

A Troy ounce, or 480 grains, is the standard weight used in the United States for weighing gold, and by it crude gold is received at the mint. By crude gold we mean gold not in the form of United States money. Silver is also dealt in or weighed in the United States by this weight, but silver is not used as money in the United States. The United States Government at its treasury, mint, assay offices, etc., counts the Troy ounce, by tenths, etc., or decimally, and does not count its gold and silver in the Troy pound nor in "pennyweights" nor "grains," but the unit mint weight, or unit weight for United States minted gold, which is the United States money, is 25.8 grains, and is the weight of the gold dollar. The gold dollar is the mone-

tary unit. And (the power of) its ownership is counted as 1. This is its "purchasing power."

The Troy pound is in little or no use either in England or the United States. The Troy system, named from Troyes, France, where a great annual fair was formerly held, is said to have come to Troyes from the "levant" or eastern Mediterranean. The Troy pound weighs exactly the same as the apothecary pound.

Apothecary

Lb.	Oz.	Dram	Scruple	Grain	Gramme
1	= 12	= 96	= 288	= 5760	= 373.249
	1	= 8	= 24	= 480	= 31.108
		1	= 3	= 60	= 3.888
			1	= 20	= 1.296

Metric

The gramme, or gram, of the Metric system divides decimally into deci-, centi-, and milligram, and multiplies into deka-, hecto- and kilogram.

The kilogram, or kilo, of 1000 gram, is the unit weight for weighing heavy articles, but the

basis of the system is the gram. The gram is usually the unit of weight in experiments where small quantities are used and great delicacy in weighing practiced.

1 gram = 15.432 grains. 1 Lb. Av. = 453.59 gram = .45359 kilogram. 2.2046+ Lb. Av. = 1 Kilogram. 0.0022 Lb. Av. = 0.03527 Oz. Av. = 15.432 grain. Av. = 1 gram.

(15432.356639 grains = 1 Kilogram "international kilogram" 1884.)

Yard		Foot		Inch		Metre or meter
1	=	3	=	36	=	0.91438
		1	=	12	=	3.30480
				39.3708	=	1.00000

One meter is one forty-millionth of a meridian, or circle passing through the poles of the earth.

The weight of one millilitre or cubic centimeter of water is one gram (at 4 degrees centigrade, its greatest density, and at the ocean level). A ten-centimeter cube of water contains a thousand millilitre or 1 litre or liter,

weighs a thousand gram, a kilogram, or kilo. This volume is a litre. A litre of water weighs a kilo. A great advantage of this system is that under it man insensibly absorbs a fair idea of specific or relative gravity, and therefore of the physical world, the world in which man is an active factor. For instance, if a litre of any substance weighs two kilo its specific gravity is two, etc. A millilitre or cubic centimetre is usually called a "cc" or "cee cee," by chemists, etc.

The weight of any substance may be mentally considered as dissolved in its volume. In tables of specific gravity, with water as the standard, water may be regarded as the substance where one weight is dissolved in one volume, or that has the standard weight per volume. The volume and weight of water supposedly do not change, and its "specific" gravity is taken as 1. (Its gravity or heaviness is counted as 1.) Pure cast lead weighs 11.352 as much as the same volume of water, and by this rule pure cast lead has the sp. gr. 11.352. (In scientific practice the

weight of water is usually taken at the sea level and at 4 degrees centigrade, its greatest density.)

In articles sold by weight, value may be considered as dissolved in weight. There exists no value in any weight or in any material. It is an indication, an impression upon the mind, a quality pointing to or resultant from ownership. So it is fair to assume that there exists no weight in any material. If this be so, where does this weight exist? Probably it is an illusion of the human mind; or, rather, we (commonly) have an illusive, hallucinative or unscientific idea of weight and also probably of matter. And therefore of the world (of matter). That is, weight is a quality pointing to something as yet not ascertained, described or understood. And it is very likely that clear theories concerning matter and mentality or spirituality may appear.

And new fields, new pastures are pointed out to you, and into them you are to be led. You are to experience great mental advance, and are on the border of great revelation, discovery or enlightenment. You are to clearly see where

before darkness completely baffled your mental vision. And perhaps even weight itself will be "overcome" as it affects the human organism. Weight, like light, is radiated from gravic centers according to the law of inverse squares, and some things that are important and generally novel may be said concerning weight. And as man knows more of the world he "rises," or his vital horizon, or sphere, includes more. And as man lives in a more logical house his health improves. Gravic centers are strongly heated or molecularly excited and how "the balance of nature" is maintained will yet be completely revealed, for all shall be revealed. But first, put your scientific house in order, or put capitalism out of it, or seek or find, first, the true policy of man, the Kingdom of God and its righteousness, that Light shall come to every man. The solution of the questions, or facts, or wonders, or miracles, of Nature will then be simple and will be rapidly added unto you, or revealed. But first accept (demand) your redemption (from Capitalism).

And to those who have much knowledge much shall be given, but to capitalists or believers in ownership none can come, for by what measure it may come to them, by that measure cease they to be capitalists or harborers of capitalism, worshippers of error, victims of ignorance, abettors of iniquity, lovers of darkness. Luke XII. 47, 48.

THE DOLLAR WEIGHT

is the unit weight with which is weighed the money of the United States. It is the weight of the monetary unit, or dollar of 25.8 grains "Troy" of United States minted gold. The minted gold of the United States is the money of the United States. And this 25.8 grains is to be considered as an entirety, or as 1, and counted as an arithmetical unity, or as 1. The United States dollar contains 23.22 grains of pure gold and 2.58 grains of pure copper, or is nine-tenths or .900 fine and weighs 25.8 grains.

The United States "silver dollar" is not truly a dollar. It is a "silver dollar" and is a repre-

sentative or token for the dollar, just as is a "paper dollar."

The "struggle" between "Capital and Labor" is the struggle of Capital, the power of ownership, against progress; of the Money Power against true government; of hell against Heaven; of ignorance against Intelligence. Upon this abolition of ownership you will no longer think of the burning of San Francisco as the loss of a quantity of dollars or of so much (power) of ownership.

Three hundred and eighty-seven Troy ounces of pure gold alloyed with 43 Troy ounces of pure copper makes 8000 dollars at the United States mint, or 43 multiplied by 9 equals 387; 387 plus 43 equals 430; 8000 multiplied by 25.8 grains equals 206,400 grains equals 430 ounces Troy.

A dollar of the United States contains 23.22 grains of pure gold. To divide 480 by 23.22 gives the number of dollars that contain the gold of a Troy ounce of pure gold, which is 20.67183+. Pure gold in commerce is worth

\$20.67 per Troy ounce, the price given for it at the United States mint. But it is worth slightly more than this, for 480 divided by 23.22 is exactly $20.260/387$, and this multiplied by 387 gives 8000, confirming the United States mint rule that 387 ounces of pure gold is used in making \$8000. The value of a Troy ounce of United States money is nine-tenths of $\$20.260/387$, or $\$18.234/387$, or $\$18.60^{180/387}$, or very near \$18.60. The copper is an expense to the government, and so is the minting.

An avoirdupois pound of pure gold is 7000 grains; divide 7000 grains of pure gold by 23.22 to get its value in dollars, which is \$301.46+.

If you divide 20.67 by the price of silver in cents per ounce, the result is the ratio between silver and gold at that price. For instance, divide 20.67 by 53, the result is 39, which is the "ratio" between silver and gold at the price 53 cents per silver ounce. It means that 39 ounces of pure silver, usually called "fine silver," has the same commercial power as one ounce of pure or "fine gold," or that these weights of

these commodities in commercial exchange are of equal value. At 60 cents the ratio would be 34.45, at 50 cents it would be 41.34, etc., etc.

The United States coins or mints free of charge (except for work done for foreign countries). A merchant reckons a demand promissory note against him as indebtedness. The government of the United States is supposed to represent the people of the United States. There is no "profit" to the United States Government in coining silver into silver dollars. It is like coining paper into paper dollars, which is to coin a promise to pay. This shows that value points to debt, and debt is sin, and sin is economic delinquency, the negation or non-fulfillment of the right state or condition of activity or life. Debt is sin, economic, public or moral delinquency, in-compliance with the demand of the holy or public spirit, the just spirit or spirit of justice, intellectual adjustment—spirit of truth, Intelligence. We have been borne, as it were, unconsciously, from the dark past to here. But this spirit or influence will now lead us onward from

this civilization and forward into the immortal and eternal home of the blessed. John XIV. 1, 2, 6. John XVI. 12-15. Feed my lambs. John XXI. 15. I John IV. 1. Rev. XXI. 5.

"Economy" is good housekeeping. Economic delinquency is imperfect housekeeping, bad government; and all sins, error, diseases, debts, delinquencies, shortcomings, etc., come under this head. They are debts. Do away with our debts. Forgive us our debts. They are not in truth, not in the true economy. They are uneconomical, unphysiological, unphysiocratic ("unconstitutional"), unrighteous, irrational, unholy, unchristian, unsaintly, unglorified, ungodly. The world pays or expiates as it goes and it owes nothing to the past. There is no obligation upon any man nor upon man to maintain or to cherish or to worship any debt or disease among us. And all debts, diseases and shortcomings are "uneconomic;" not in good housekeeping. And we who are of the glorified demand that the blind, the ulcerous, the treach-

erous and the ungodly shall be quickly eliminated. John XIII. 27-31.

Fourteen and seven-twelfths ounces Troy is one pound avoirdupois. Multiply pounds avoirdupois by this number to convert them into ounces Troy. The pound Troy is to the pound avoirdupois as 5760 to 7000, or 144 to 175, or 72 to 87.5. The ounce Troy is to the ounce avoirdupois as 480 to 437.5, or as 192 to 175, or as 96 to 87.5.

Salt very likely was the first money. Up to a recent date, say 1890, it seems to have been used as money in portions of the Soudan and in parts of Abyssinia, and in other places.

The words "sell" and "sale" belong to the great family of "salt" words: sal and sel are Spanish and French for salt. Sold, solder, solve, salve, health, hale, holy, save, salvation, solution, solid, soldier, are of this family. Soldo is Italian for about a United States cent. Five centesimi equal 1 soldo, 20 soldi or 100 centesimi equal 1 lira, the same metal with the same value as a French franc and interchangeable with it

throughout the "Latin Union." A French sou is 5 centimes; 100 centimes, or 20 sous, is 1 franc. The word sou is "popular" but not "official" monetary French. The coin popularly called 1 sou is marked cinq centimes and the coin called 2 sous is marked dix centimes. In like manner the French gold 20 franc piece is popularly called a "napoleon." Solde is old English for wages. The modern Spanish and Italian is sueldo and soldo. Old French for sou is sol and sold, all derivatives of solidus. When anything is traded for money it is sold, made solid, metalized, or "realized." The first Roman coin was called a **solidus** and designated as the daily pay of a soldier. His pay after this was called his **solidarium**, which before was paid or reckoned in salt and called his **salarium**, or salary, his bribe. The word soldier is derived from **solidus** and the word solde is obsolete English for salary or military pay, and later also for civil wages. The Italian **soldo**, the French **sous**, and the English **sold**, etc., are near relatives of the latin **solidus**.

The use of money precedes any regular system of coinage, and old-time ingots of irregular weights and also of regular weights were coins of money and in use before any country had a regular or exclusive coining place or mint. In payment for the field of the Cave of Machpelah (Gen. XXIII.), Abraham weighed to Ephron, it is claimed, 1660 B. C., 400 shekels of silver "current money with the merchant," meaning probably the accepted or standard money bullion. In China today pure silver is the accepted money of commerce, the "current money with the merchant." The commerce of Tyre, said to be 588 B. C., was extensive and carried on probably without a regular system of coinage. See Ezekiel XXVII. for an idea of its variety and importance. But there is much doubt as to the true date of most prophetic writings.

If all nations had a uniform monetary unit, say a definite weight of pure gold, it would lead to quick general knowledge of the enormity of the general debt. To eliminate debt is the duty of man. Eliminate this debt. Eliminate the

“economic” disease of the world, the taxation, the waste, the debauchery, the ulceration, the degradation, the degeneracy, and the unregeneracy. The debt of the world is “uneconomic,” i. e., opposed to good housekeeping, i. e., opposed to good public policy. It is opposed to the welfare of man. It is opposed to the health and happiness of the human race.

Money is always dealt in by weight, even though regularly coined pieces of it are simply counted. Coins are counters. Coins of money serve to count themselves and thereby also to count their own value, which is in the proportion of 1 value to 1 weight. In the money of the United States it is 1 value to every 25.8 grains, or dollar weight. The Eagle is 258 grains of United States money, or 10 dollars. The value of one dollar is the unit value of the United States. The “1 value” of a monetary unit is the “account unit” of commercialism and therefore money has a constant arithmetical or account value to any given weight.

To state the value of any merchandise sold

by weight is to state the weight of money that a given weight of it is worth and the weight of money is the price. If the commodity be money it is worth itself, or is itself.

Token coins are practically demand notes, and when "good" for the money they count upon their face, they stand at par. They represent the power of the ownership of the weight of money which they designate. The United States declares by an act of Congress that it will protect at par its tokens or pledges, paper as well as metal, "in the markets," and of course this is its duty in capitalism. In capitalism it is "in honor bound" to maintain the world in money slavery and in degradation. Therefore, in ultimate case, it must stand ready to give gold for these tokens, dollar for nominal dollar; and therefore the gold coin of the country, the only money of the country, is sometimes called "the money of ultimate redemption." It is also called the "basis" of the monetary "system." But the "basis" of any monetary system is the error or ownership. Upon this is built the arro-

gant "system" of money known as "the single gold standard," and also the "alternative system," or "double standard of value" system. This system obtained from 1783, when the United States mint was established, till the law of 1873 precluded silver money from the "land of the free" and from the hut of the slave in order to please the bondholder. But "ultimate redemption" truly consists in the ultimate abandonment of ownership, the abandonment of the last bit of ownership. It is obvious, axiomatic, that the world free of ownership does not serve the devil and is out of hell and is free from the grip of the bondholder, and free from mortgage, the grip of death.

Abolish ownership absolutely, unreservedly, and "settle" the "money power" and its debts. Reduce ownership to zero and free man from its bonds and bondage. Luke XXI. 28. Establish "the elect" in Israel and welcome the coming of the "Son of Man." Be awake, and—Watch. Mark XIII.

For every capitalist. Mat. XXIV. 50, 51.

There shall not be a public debt or monetary bondage. And government shall not be a man-killing burden. Government shall be glorification.

Any piece of paper money is a demand note. And if A who owes B \$10 gives B a United States \$10 bill B has accepted the taxed industrious activity of the people of the United States as debtor, or pawn or peon or thrall or as "security" and B is "satisfied." Nevertheless the claim against the general peon still remains. A bill successively settles claims between individuals. It is done by a change of owners or "creditors," the industry of the United States owing the bill all the time. The same may be said of token coins. The government stands as the jailor or guardian of the thrall. The government of Capitalism holds the thrall in duress or in "security" for the debt. In Capitalism men live in a system of peonage, the peon (pawn) being the industrial activity and the lord being the devil, "the prince of this world" (the bondholder). John XII. 31. Luke IV. 5-7. It is

meet that men should be servants, but it is not meet that they should be servants of the devil. Mat. XX. 25-34. Mark IX. 35. Luke IV. 8.

Miscreants, misbelievers, believe in the sanctity of ownership. Property is plunder, taxation is tribute, interest is legal pillage. To tolerate usury is to condone despotism. To collect interest-bearing debt by law is to burden men, to pawn industry, to empeon men, and to prevent true advance. Ownership represses the true government and oppresses man. Arise, let us go hence. John XIV. 31.

The United States treasury, or fiscal establishment, is a continuous business house or interest, and has many sources of revenue or income, all comprised under the one head of tribute or taxation, and may have bills or obligations out whose amount is far greater than the gold it has in the box, case, caisse, cash, or treasury, for redemption. These obligations shift owners, or payees, continuously, and when these tokens are "in circulation" they are not in the United States treasury box or redemption cen-

ter. We deal with an active and continuous state of affairs. We deal with the civilization of the world. And the light of the world shines in the spirit of truth.

Behind the money power bench the modern rifle takes the place of Caesar's spear and tells the old, old story of murderous conquest and of brutal glory. Luke II. 1; XXIII. 1-5. The money power rules by menace, and "does business" on debt or debit usually called "credit." The time or delinquency or debt element enters. You are imprisoned, or "doing time" for the money power. The money power holds you under the aggregate bonded debt of the world and wastes your blood, darkens your time, mortgages your future, and opposes your happiness; and it would sink you into the greatest tribulation, the most agonizing hell. Luke XXI. 25, 26. Be not discouraged. Mat. XXIV. 29-31. Your redemption draweth nigh. Luke XXI. 28-31. Stand steady for the Freedom of the World. Override the insolence of finance. Overthrow your debts. Enter determinately upon immortal

advance. Terminate Ownership, mother of Merchants and Abominations. Rev. XVII. 5. Uplift and uphold the light of the world. John XII. 32, 35; VIII. 12; IX. 5.

Import duties are consecrated to the government bondholders or set aside for the payment of the national debt, and therefore this tariff question requires no end of "statesmanship," for many other thieveries or "grafts" are also protected. These duties serve to honor the obligation of the national debt. They uphold the degradation of the people and the disgrace of the nation. They are a "protection" for monopolies within the boundaries of the country and they help to sustain the system of tribute, the Caesarism of Capitalism, the commercialism of Judas. An import tax or duty so high as to be utterly "protective" allows no import on that article and furnishes no revenue to the general government. A neatly adjusted lower duty might furnish revenue and still to some extent "protect." A free tariff, or no duty, does not "protect" local ownership or monopoly, native

or domestic commercial pillage. And it does not furnish any "squeeze" revenue, graft, money, for any "business" holdup.

So we have high tariff men, low tariff men, no tariff men, and "tariff for revenue only" men. Every tariff, or tax, is "for revenue only." "No tariff" men find that it takes rivers of money to feed the Money Power, the "beast." And the more he is fed the hungrier and the more ferocious he becomes.

All large contracts of indebtedness in the United States are practically payable only in gold coin. The interest-bearing debt both public and private of nearly all of the world is of gold. Aggregate interest is continuous "income" or tribute paid to the devil's empire, or to hell, for the government of debt is hell. And capitalism, the government of ownership, is the government of debt. The "gold clause" is in effect in every United States contract of debt. By an act enacted by the Congress of the United States the United States government engages, pledges or pawns the peons, commons, or common people

of the United States to "maintain the equal purchasing power of all its moneys," real and token, "in the markets." Nevertheless, in legal contracts for the payment of money between individuals in the United States the "gold clause" usually appears. A "constitutional lawyer" may assert that the United States Constitution is "against" anything that might "impair the obligation of contracts" or interfere with "vested rights." But the times of this ignorance are to be winked at. Acts XVII. 29-32. And it all depends upon the interpretation. And it may be that some "vested rights" are invested wrongs. No contract of degradation is binding, even though it degrade the whole nation. And a wrong is not a right, even though it be called the "right" of property. And, by the way, lest we forget to tell it later, we will maintain that "equal purchasing power" at zero. The Constitution of the United States is to be interpreted nobly, and knowingly, can do no wrong. And if any judge hold to the darkness of the past let him be Anathema. The light of the world

comes. Maranatha. I Cor. XVI. 22. And to you. 23.

Tokens are used advantageously for settling the numerous, usually small and short-lived obligations, which nevertheless are very great in amount and aggregate importance, and which are incurred continually among the common people. But the strangle-hold, death-grip mortgage, and money-lending interest, is the great debt or bond-holding interest. Payment, principal and interest, to this must be in the gold coin, the money of the United States. The bond-holding interest, the great tribute-taking hog-gery, the monied supremacy, the money-lending tyranny, the blood-curdling incubus, holds the world mortgaged and men terrified. Luke IV. 6-8, 18. Isaiah LXI. 1-4, 8-11. Money Power princes, princes of gentiles, hold the land conquered and men bound in debt and in fear. They tax industry and retard advance while wage slaves sustain this system and tremble on the rim of death. And "Business" usually maintains wage slaves in fear and degradation.

But some wage slaves it feeds at fat tables and clothes in soft raiment. Behold, they which are gorgeously apparelled and live delicately are in kings' courts. Luke VII. 25. (Money Kings.) Capitalists fawn upon wealth or Mammon and worship the devil. Hirelings care not for the sheep. Mat. IV. Luke IV. John X. The state of mind called capitalism is wage slavery and it is dark, ignoble, brutal, cruel, unjust and unglorified. It is antichrist. John IV. 3. It is not to be found in the world of intelligence, peace and good-will. It is without the holy city and among dogs, sorcerers, merchants, murderers, heretics and liars. Rev. XXII. 15.

Before the French Revolution "Milady," in order to sleep quietly, set thousands of peons or peasants to beating the marshes with switches that frogs should not croak. This "furnished employment" to "French industry." There came a bloody revolution. If revolution come here, and men be in the dark, and starless, and unguided, American blood will flood the land to horses' bridles. Rev. XIV. 19-20. That shall

never be, for we shall be "within the (holy) city and without the wrath of God."

The true peace is in the government which does not admit of Mammon or monopoly, and monopoly is ownership. Money is a consequence of ownership. No ownership means no value, and no value means no money. The "Kingdom" or "government" of God is a state of affairs in which money cannot enter (be) and into which no "rich man" can enter, meaning, of course, no man with money. In it there is no monetary taxation, no "economic" misrule, no meretricious ostentation, no devil in command, and no hell to pay. Rev. XVIII. 1-7, 18. Luke IV. 5-8. It is a system of affairs without ownership and without commerce and "without money and without price" and not "a house of merchandise." John II. 16. To drink of this idea is to drink of the truth of heaven, the "water of life," the "living water," which is "without money and without price." John IV. "Whosoever will, let him take of the water of life freely," i. e., without money, without price,

untaxedly, unhinderedly. I John V. 8. Luke VI. 38. Ownership is in the natural negation, the brutal ineptitude, the denial of God, the work of the devil. And money is a consequence of ownership. And logically, money is regarded not as the evil but simply as an inevitable and natural attendant or symptom or concomitant of the evil state or condition or "system."

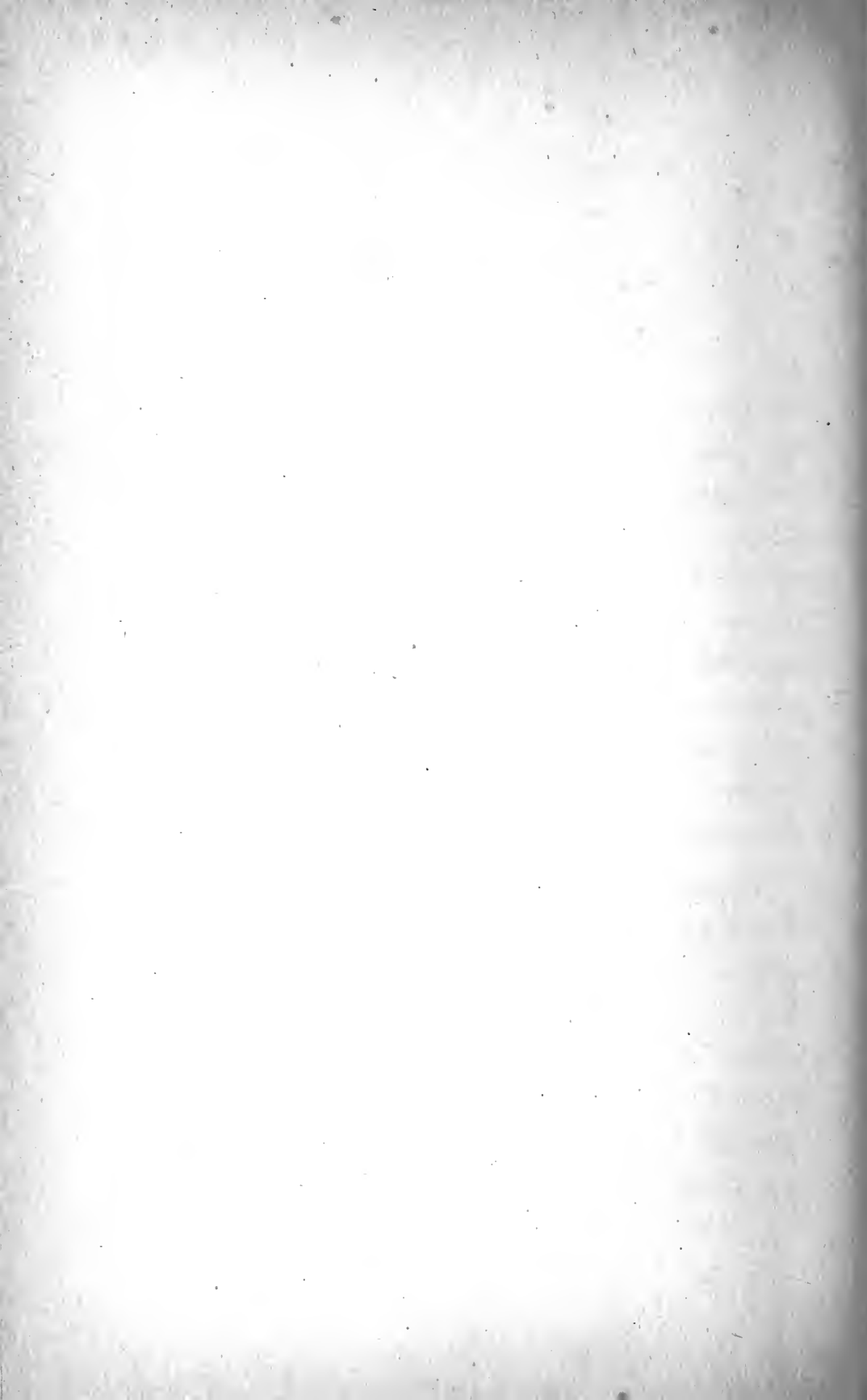
In the Money Power there is no health, and in it there is no help, no hope, no remedy, no salvation. Money is a sign, a symptom of the beastly disease, ownership. And it is distinctive. It is "the mark" of the beast. It is the symbol, the sceptre of Mammon. It is the "mark" of the mercantile money-counting or putative world. Rev. XVII. 5, 15, 18. **Putare** is to count. And the Babylonish woman is the woman who counts money (capitalist).

You cannot serve (the true) God and (the God of) ownership. Choose ye the house of Eternal Life, the home of happy (human) life. You cannot uphold the aristocracy of Satan and uphold the democracy of (universal) (world-

wide) (world-redemptive) Love. You cannot practice diabolatry and be of the "saved," "the elect," the sane, the sensible, the truly patriotic, the truly conservative, and the truly progressive.

Reject Capitalism; the Satanocracy; the house of Misrule, Monopoly, Money, War, Debts, Bonds, Taxes, Commerce, Theft, Deceit and Suffering; the Pandemonium; the Temple of Diabolatrists, Antichrists, Miscreants, Sycophants, Betrayers, Hirelings, Hypocrites, Merchants and Murderers; the Abomination of Desolation standing where it ought not to stand; the Hell on Earth; the House of Ownership. Mat. VI. 24; VII. 24-29.

And the elect shall overthrow this pantheon of evil gods so that there shall not be left here one law (stone) of it standing upon another. Mat. XXIV. 1, 2. Luke XXI. 5, 6. We demand abundant life. John X. 10. So be it done. Be ye doers of the word, not hearers only. Mat. XXIV. 35. Jas. I. 22.



CHAPTER IV.

You shall produce man at the highest standard. You shall cultivate this earth at its greatest glory. Every man shall bless the world. In this idea you are all a harmonious economic or industrial unity or entity. You shall each and every one, assist in and add to, the general intellectual and "material" advance, and therefore to the general happiness. For the intellectual and the material move in unison. One is the reflection of the other. And true happiness accompanies true advance. And untrue happiness (suffering) accompanies untrue advance. (Bad government.)

Value points out the error ownership. An index to the lack of truth may exist in truth, and is removed when the lack is filled with truth. It is like a red lantern at a pit in the street—when the pit is filled the lantern is removed. Nature gives signs that tell whether human things, things, or thoughts, or impressions, are right or wrong. The reading of these

signs is part of the science of Logic. Logic relates to the verb "to be," the verb of active existence, or to "the verb" "the word," the will of the living God, the great "I Am," the great "to be" or "being," the Supreme Active Being. Logic is the science of Revelation, of Invention, of Inspiration, of Intuition, of Prophecy, or of the "Word," the Mind. And the "Logos" is the "Word." John I. 1-5. Elimination of error, removal of obstruction, enlightenment or reception of light, is advance, progress, the acceptance of truth, John XVII. 17, "the casting out of the devil." (The advancement of man.) (The Advance in man.) ("I and my Father are one.")

Man has no greater sense than the sense of justice, the sense of true adjustment, the sense of truth.

The human mind, the mirror held up to Nature, may have upon it darkened or smoked places, or may be broken, distorted, etc., etc. To perfect this reflector is the task of both science and religion. Or we consider the search for truth to be the duty of science. And we con-

sider the upholding thereof to be the duty of true religion. This as we regard it is fidelity, faith. John XVIII. 37. Mark XI. 22. This is the practice of the noblest of mankind, "the elect." This is the true task of man. Have no faith in the accursed fig tree, Capitalism. Mat. XXI. 19, 20. Mark XI. 9-21. Man has advanced as he has become allied with (advancing) nature. Seek ye first the universal laws. And the revealed indentures or fits with the unrevealed. And all is revealed, to the true instrumentality, the eye of faith (reason). And the mental improvement of man is (in) his physical improvement. And they assist each other. Seek ye first the Kingdom of the living God, the God of life; is the great scientific, the great prophetic and the great patriotic commandment. Mat. VI. 33. Enter ye into this house.

Value is the index pointing out the devil, or indicating the error of ownership. To abolish ownership is to cast out the devil, to cast out debt, error, shortcoming, unfulfillment, lack; to enlighten, to enliven, to heal, to save; men.

Value indicates the power of ownership. Value is the index of the power of ownership, but the power of ownership is counter-power, obstruction, and is accounted as debt, shortcoming, non-fulfillment, friction, delinquency. The power of ownership is sometimes called capital. Money is the mathematical or mortal name or number, for the power, or rather, obstruction, ownership. For the power of ownership or the Money Power is not a true power but is born of (a devil) resistance to (the true) Power. It is the (visible) "mark of the (invisible) beast." It is the visible mark of Capitalism. "The love of money is the root of all evil." I Tim. VI. This love of money is the worship or workship of ownership, and in the U. S. the ownership of a dollar is the unit or common measure of ownership. The passing by of ownership brings (you into) the "Kingdom of God," the truly natural government, the government or economy; that unopposedly, untaxedly, unworricfully blesses and perfects you. It places you where you all take a kindly interest in all

your fellow pilgrims, and where you never abandon any man. And here your task, your yoke, is simple and easy; and your work, your burden, is light, pleasant; but the result of your effort is transcendental. There is a continuous generous benevolent universal influence or action throughout mankind and it is the action or influence of the universal holy public or benevolent spirit; and this action should be free, unrestricted and unobstructed. It brings happiness to all on earth, Peace, Good Will toward men. You have been shown this way, and also you have been shown that there is no danger in taking this way. The way is the way of the Life, and this is the way shown by the Truth. Take it. Remove every stone (law) that obstructs it. Mat. XXIV. 2.

Good Will is benevolence, sympathy with, and accordance in; the plan of creation. To have it is truly to subsist of or exist in the creation, or to subsist or eat (of the flesh and drink of the blood of God, or) of the great beneficence and power of the Creator. ("Whoso

eateth my flesh, and drinketh my blood, hath eternal life, and I will eventually uplift him. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in Me, and I in him." John VI. 54-65.)

Abandon the house of hatred, murder, commerce, thievery, sin, sorrow and suffering. Increase the faith, the true spirit, the general interchange and distribution. Luke XVII. 5. Overcome the money despotism. Overthrow tribute, taxation, tribulation, and wage slavery, and "equal rights" obtain. Hear "the truth and the truth will make you free." Weaken and kill the laws of usury or interest, and of rent or tax. Abolish at once for all debts to be contracted, the laws for the forcible collection of interest. And at length abolish all debt. Announce this as your policy. Demand now the abolition of debt. Establish free freight and communication or free circulation, true distribution. Let men know it is intended that wage-earning shall cease and that the dominion of property is de-

posed and shall end. Luke I. 52. The right of property is the wrong of ownership and is pernicious refuse. Capitalism is a vermin infested and rot infected rookery that shall be burnt with "unquenchable" or perfect fire. Burn it and eliminate the debt of the world and work no more in it. Enter into the true government and abandon the house of capitalism, the desolate abomination. Mat. XXIII. 38.

Solicitude for the well-being of mankind characterizes Nature's noblemen and to them we appeal. They are the salt of the earth. They have in them the spirit of good government and in this we trust. They are the truly good citizens, the elect of God. They have in them the salvation of the world. And they shall be saved. Is. XLII. Mat. XXIV. 22. Mark XIII. 20. I Pet. I.-V.

Occupy the dwelling place or "mansion" prepared for you in the house founded upon eternal "rock." Remove the bars of hell, the laws of property and take your true place. Dissipate ownership. Disintegrate capitalistic jurispru-

dence and see its disorder abate. Hear the voice of God. Luke I. 52. XXI. 6, 22.

Obey the just sentiment, the voice of the spirit of general justice, the echo of the true heart, the voice of God. Repeal obstruction. Elect officials who truly consider the public welfare. Depose the "mighty," the "*potentes*" of the empire of "real estate," finance and taxation. Luke I. 52. And "finance" is a thing that hath an end. Now it is fined, finished, ended and left in the past. Mat. XXIV. 1, 2.

Depose the arrogant, fill the hungry with Good Things and let Israel remember Mercy, St. Mary (Consolatrix Afflictorum). Luke I. 47-54.

The true voice, the voice of God, is echoed in the just sentiment and it calls for general justice. Install the government of Intelligence. Overcome the government of the Boastful Hog. Just government is truly adjusted to the natural plan and it is the government of Divine Justice approved of God. It is not the government of the enemy, the adversary, the Prince of Property

and of poverty. Mat. IV. 9, 10. Luke IV. 6-8.

By passing money from hand to hand control over men is passed and it may be said that the government is passed, for the government or activity of capitalism consists in the work for (the Power of) money. And by counting it the sovereignty of capitalism is accounted. Therefore the parable of Caesar's penny and also the expression "the almighty dollar." And also for this reason some call money "frozen labor," but it is not labor that has been done for it that is "frozen," but the labor that will be done for it, that is controlled. Overthrow ownership and the money power dies, the bubble of "wealth" bursts and "economic" calamities cease.

If flour be consumed by fire, the world loses its utility, and the owner his power to deny its use. Mankind is harmed by the burning of the flour, which involves concomitantly the loss of its utility or power of subministering to human happiness, and this loss is uneconomical, averse to good housekeeping. Upbuild. Bless. Em-

power. Ennoble. Fulfill. We see the light and hear the voice beyond.

Steadfastness, Courage, Persistence! Do the good work of Faith, Reason, Justice, Truth and Mercy! Weary not in well doing! Overcome ownership and you shall see the government of the true peace, the City of Zion, the house of Israel, the New Jerusalem, the glorious bride, the Kingdom of God, the vision of the prophets materialized, incarnated or "made flesh." Rev. XXI. 1-11, 22-27. XXII. And forever she shall glorify the Earth and fill the world with good things.

Peace, the peace of healthful growth and of happy accomplishment, shall be with you. And the world at peace is the world at good work. In the world there are many pleasant dwelling places. I come to deliver to each of you the place prepared for you. John XIV. 2. Fulfill the destiny or plan outlined. Live unlimitedly the glory of the God within you. Reach the goal of the glorified. Have Life abundantly, follow the Way, the Truth, and the Life; and

you shall have eternal (continuous) (permanent) health and happiness. Install mercy, not sacrifice; kindness, not ownership. Mat. IX. 13. XII. 7, 17-21, 25-50.

In this book, and for convenience in discussing value and money; the word "commodity" means only merchandise dealt in by weight. Learn the idea of specific or relative gravity or of the relation or comparison of equi-volume weights. In this, the weights of an equal volume of different substances are compared to the weight of this volume of some **one** of these counted as 1. This **one** of these is called the standard. Relate weight to volume as if weight were dissolved in volume. For instance, cast lead as related to water has the specific gravity 11.352, which means it is 11.352 times as heavy as water, or if any bulk of water weigh one pound the same bulk of cast lead weighs 11.352 pounds, or, as related to bulk or volume, cast lead is 11.352 times as heavy as water. Relate value to weight as if value were dissolved in weight. Money is the standardized commodity or the standard

commodity. And the relative value of different commodities are the same as the ascertained or specific values of an equal weight of those commodities as related to the value of a select one of them counted as 1. (This select one is the standard; i. e., the money.)

In modern times money is made of pure silver and also of silver alloyed with copper and also of gold alloyed with copper. Silver alloyed with copper is used for making money in but few countries. China is the only country wherein pure silver is money. No country makes money of pure gold. Most countries make money of gold alloyed with copper. And in most of these it is .900 fine or nine-tenths gold. But in England, Turkey and Portugal it is eleven-twelfths gold (22 carats or $.916 \frac{2}{3}$ fine). The monetary system of Canada corresponds to that of the U. S. Australia, and most other British countries use pounds, shillings and pence. British money is 22 carat gold, or gold 22 carats fine; a carat in this sense is a twenty-fourth. The U. S. uses thousandths. And U. S. money is

.900 "fine." "Fine" in this sense means pure. U. S. money is nine-tenths gold and one-tenth copper. U. S. silver coins are also .900 fine. These are nine-tenths or .900 silver and one-tenth copper.

The money of the U. S. is its minted gold, its gold coin. Other things called U. S. money are falsely so-called and are representative of money, and being as "good" in common U. S. commerce are therefore loosely called money. These are representative or token, called so because they are token, tooken, or taken, instead of money, and of these are the silver, the nickel, and the copper coins of the U. S. which are tokens or token coins, and also the paper tokens of the U. S. usually called "paper money." These tokens are like gambling "chips" or spiel-marks. Whoever clearly sees that the gold coin or gold coinage of the U. S. is its only money has a clear idea. And this clear idea is essential to the intelligent consideration of the welfare of the people of the U. S. and of the world.

Distinguish the value of a U. S. gold coin

from the thing itself and from the weight of the thing itself. Value in the U. S. is expressed and accounted by means of the value of the "dollar." This name "dollar" is defined by an act of Congress and its legal material substance is 25.8 grains of alloy, nine-tenths gold and one-tenth copper, which is not money until it has been minted or moneted by the U. S. mint and thus received the proper name and weight and certificate. It is then U. S. money, not before and it is then the "dollar" (of the U. S. A.). The money of the U. S. consists of dollars and is the gold coin of the U. S.

The sign of the dollar of the U. S. is \$, a contraction of the Spanish word "peso," plural "pesos," meaning weight, plural weights, and was used by the Spaniards before the English colonies of N. A. were planted. It came to these colonies through trade with Spain and with Spanish America, and through the use of the Spanish peso or silver monetary unit; which was also the monetary unit of the British Colonies on the continent of N. A. at the time of the

American Revolution and for some time before and after. And in English a peso was called a "dollar." The legal monetary unit was "the Spanish milled (i. e. minted) dollar." A "milled" edge cannot be elegantly put upon a coin by hand.

The word "dollar" is taken from Dutch daler, German thaler, the name of a silver piece first coined in Joachimsthal about the year 1518 and called in German a Joachimsthaler, or thaler, Dutch daler, English dollar. The sign \$ was originally a script pp meaning pesos, and in times of the American Revolution the S was reversed like a Z, which is the way Spaniards write it, and which is like writing a script p with two downward strokes. An example of this old latin way of making the plural by doubling the first letter is LL.D. Doctor of Laws, Legum Doctor (of) Laws Doctor. The expression "milled dollar," meaning machine-made dollar, was used to exclude Spanish and Spanish-American coins made by hand and sometimes called "cut money." In those times these coins were

not uncommon in Mexico, C. A. and the W. I. and were in some use in parts of Mexico up to fifty years ago. And in times of the American Revolution they were made in considerable quantity.

Money always has a numerically constant value to any given weight. One dollar may buy at different times more or less wheat, but this fluctuation or variation is charged or imputed to the (value of the) wheat. Wheat is said to fluctuate in value and gold money to have a fixed value. Any weight of wheat has a numerically changeable value. Any weight of money has a numerically constant value. (This numerical fixity is a matter of mortal decree—and is not of physical fact.) A constant unit weight of a definite commodity is given a constant unit value and this commodity is then called money. This invention is a very early one and greatly facilitated commerce, which before this or without this, is sometimes called "barter," a crude method of commerce.

The unit of commercial account in the U. S.

is the value of the dollar, which in the dollar is always related as 1 value to 1 weight, and therefore so related throughout all the millions of dollars or throughout all U. S. money. Money is therefore said to have a constant value and has a constant numerical commercial account value to any definite weight. The ownership of a monetary unit is the unit of ownership. And in the possession of a monetary unit one is surely possessed of its value, the unit of value. But in the possession of other property, the quantity of it that shall have value equal to the value of a monetary unit is not fixed, and is often very variable. Therefore the monetary unit becomes the unit of wages, and its value (or equi-valent) the unit of (the power of) ownership and this is the "unit of account" in commercial exchange. Commerce or "commercial exchange" is the interchange of ownership. The "unit of value" is the standard package.

And money, of course, is a useful and beneficent thing—in Capitalism. It helpeth a

niggard's left hand to keep his right hand—from giving. And Capitalism is churlish, inhumane, cruel, sordid and hateful. Luke VI. 38, 49. The value of the (ownership of the) monetary unit is used in commerce or in exchange, for all values are reduced to or standardized by this value. It is the value of the monetary unit that is the "standard of value" or standard (unit) value, the commercial account unit (the standard commercial package) ("the medium of exchange") (the means whereby commercial exchange is effected) (the commercial unit).

A commodity at 12 cents a pound is four times as valuable as one at 3 cents a pound. This sets forth or expresses relative value which is relative power of ownership. It is related by (the use of the value of) weights of money. Or, the use of weights of money relates value. The price that any commodity sells for shows its relative value, because it states its value in the value of some weight of money. Money always sells at a fixed value per fixed weight or at a

value fixed per weight and U. S. money always sells at 1 value per 25.8 grain.

The relative value of money is 1.

This is natural to, or is born of; the fact that the value of the monetary unit is 1.

In the commercial exchange of any two commodities (articles sold by weight) the relative value is the inverse of the relative weight. The relative value is 1 divided by the relative weight and the relative weight is 1 divided by the relative value. For instance, if a commodity worth 12 cents per pound exchange for a commodity worth 3 cents per pound, its weight in this exchange will be $1/4$ the weight of the other, it will be $1/4$ as heavy and $4/1$ as valuable. The inverse of any number is one divided by that number. (Value varies inversely as weight).

In any exchange of money for any commodity, the price shows this relationship of weight and similarly also shows this relationship of value. The value in the price balances the value in the weight of commodity it exchanges

for. The phenomenon obeys the law of the lever or of the steel-yard or roman balance, and is of a law of the (balancing of the) (stability of the) (compensation of the) (equipoise of the) (constitution of the) (regulation of the) (ratiocination of the) universe. Now, in any exchange of commodities the value per pound multiplied by the number of pounds on one side of the exchange; is equal to the value per pound multiplied by the number of pounds on the other side of the exchange; and this equality may be called a trade balance, for the values are equal, or the one value equals the other.

The true definition of "price" is weight of money, 1 dollar is a price, 1 cent is a price, viz.: a hundredth dollar.

There is but one "denomination" of money in the U. S. which is the dollar and this is divided into hundredths called cents, etc. A half dollar is 50 cents, a tenth is 10 cents or one dime, "disme," old law French for tenth. "Disme" (now dime) was the word used in the original act of the U. S. Congress of 1783, establishing

a new monetary system; and providing for a mint.

The price of any commodity as stated or expressed in the markets; that is, the ordinary price or everyday price statement of commerce; is a statement of the weight of money that will exchange for the given weight of that commodity. It is the (statement of the) weight of money equivalent to the given weight of that commodity (equivalent—equal in value). If you ask a merchant what a thing is worth or what its value is, he answers by stating a weight of money; a price.

An avoirdupois pound contains 7000 grains. A U. S. dollar contains 25.8 grains. Divide 7000 by 25.8 and the result is 271.3179+, which we may in this book sometimes write as 271.31+, or sometimes simply 271.31. In a pound of U. S. money there are 271.31 dollars, and it exchanges for 271.31 pounds of any substance selling at \$1 per pound. At 1 cent per pound you could buy one hundred times as much as at \$1 per pound.

Of any commodity at 1 cent per pound you could buy 27131+ pounds with a pound of U. S. money. U. S. money is 27131 times as valuable as any commodity at 1 cent per pound.

Any market report of the price of commodities is a statement of these relative values and relative weights, but men do not commonly know this.

Let P be the written sign for any commodity, for instance the English name, and let p be the price of P in cents per pound and let n be the result sought, being the number pounds of P that will exchange for a pound of U. S. money. Then we have the general equation $p:1::27131:n$, or the general statement $pn = 27131$. If p be 10 then n is 2713.1 or at the price 10 cents per pound it would take 2713.1 pounds of any commodity to be equivalent or equal in value to a pound of U. S. money.

If in the above equation n be 1 then p must be 27131, which is the price per pound of U. S. money, in cents.

In every market price report of commodities,

the (value of the) weight of money on one side balances or is counted as balancing the (value of the) weight of the commodity on the other side.

And in every market price report of every kind the value (the power of the ownership) of the merchandise on one side balances or is counted as balancing the value of the merchandise on the other. The value on one side of a market report (a commercial price or price report) is considered as equal to the value on the other side and on one side the value is always stated as, the value of a weight of money, a price.

And in every market report, the value is stated as the value of, a weight of money, a price. Price is weight of money.

The U. S. dollar is the monetary unit or unit weight of money of the U. S. and it weighs 25.8 grains. It has the weight 1 and the value 1. U. S. money is 271.31 times as valuable as any commodity at \$1 per pound, or (when their weights are equal) their values are as 1 to

271.31, and (when their values are equal) their weights are as 1 to 271.31. But the one is always the inverse of the other, or the weight of the money (the pound of the money) is to the weight of the dollar per pound commodity as 1 to 271.31; and the (per pound) value of the dollar per pound commodity is to the (per pound) value of the money as 1 to 271.31. The (per pound) value of money compared to the (per pound) value of any dollar per pound commodity is always as 271.31 is to 1, or money is 271.31 times as valuable as dollar per pound commodity. The proportion as written is $271.31 : 1 = 1 : \frac{1}{271.31}$ or $271.31 : 1 :: 1 : \frac{1}{271.31}$. Now, we call relative weight "ratio," as was done in the celebrated "free silver" controversy, where a "ratio" of 16 to 1 was demanded. This was the same as demanding the relative value $\frac{1}{16}$ to 1, or 16 pounds of silver for 1 pound of gold. It was an attempt at dictating the exchange, or at fixing the price. To fix the price of commodities is, of course, to fix the weight (weights) at which

they shall exchange. The relative value of a commodity (is its value as compared to the value of money and) is equal to the inverse of its ratio and its ratio is equal to the inverse of its relative value. The inverse of a number is one divided by that number.

All commercial value relates to the value of the monetary unit; and the value in a U. S. dollar is related to weight in the proportion of 1 value to 1 weight; viz.: 25.8 grain. And U. S. dollars constitute U. S. money. In other commodities 1 value may relate to a different weight, as, when potatoes are at 1 cent per pound 1 value or 1 power of ownership, relates to 100 pounds of potatoes; but in U. S. money 1 value relates to the constant unit weight, 25.8 grain, or the unit of value is always the value of the monetary unit, and the monetary unit of the U. S. invariably weighs 25.8 grain. Power of ownership is sometimes called "purchasing power."

A table of ratios at various prices expressed in cents per pound is hereinafter given. The

value of any unit of merchandise is expressed by means of a price or weight of money. A unit of merchandise may be a day's labor, or a horse, or a house, or an acre of land, or a pound of tea, and in this last case it is sold by weight and its price would bear a specific or express relation to its weight; not so in the cases of the horse, the acre of land, the house, and the day's labor.

To express the value of any unit of merchandise, a couplet is formed; one of which is the unit of merchandise, and the other a weight of money, a price. This is (the statement of) a trade equation or trade balance. Sugar is 5 cents per pound. The pound of sugar is the unit of merchandise, and 5 cents is the equivalent (equi-valent) weight of money. The price of a cow is \$100. A cow in the market is a unit of merchandise. A price is a weight of money. The value of 1 dollar is always 1 (unit of value). The value of 1 pound avoirdupois of U. S. money is always 271.31 (units of value). It is always at 1 value to 1 weight, or

1 value to 25.8 grains. It is always standard, or 1 to 1, or the value of U. S. money is always arithmetically constant at 1 to 1, or at 1 to 25.8 grains; 25.8 grains is 1, viz.: 1 weight. 25.8 grains here means the weight 25.8 times as heavy as 1 grain—or a 25.8 grain weight counted as a unit weight.

The monetary unit is the unit of the merchandise money. Its acquisition is the object of the activity called commerce. To gain it is the object of life in commercialism. Its ownership commands wage earners or salary serfs. In its acquisition is the activity of commercialism. All money may be called wage money. It commands all wage slaves. And money is the symbol of the power of (hell) the government of the devil.

It is the "mark" (of the government) "of the beast." Rev. XIII. 16, 17. XIV. 9-11. XVI. 1, 2. XVII. 8-11. Money is used for dealing in ownership, the purpose of and practice of commerce, because its ownership commands salary

slaves. As value is the indicator of the power of ownership and as this power is the command or sovereignty over wage slaves, you mentally may regard yourself as dealing in value; but you really deal in what value indicates (ownership, i. e. oppression, tyrannical taxation). Luke II. 1. You deal in wage slavery, the servitude or allegiance of the ownership man, the Mammon man; the tax, tribute, wage or money man; the Mammonist, capitalist; the commercial "business" man; a sort of a partially humanized gorilla; who calls himself the Homo Sapiens, and who is a low variety of man as compared with the great man of the future, the glorified man—the man of the Kingdom of God. (The Son of man, the true man—the universal man of the humane race.) Grand ideas, great inspirations are angels, messengers of truth, and they ennoble, transform, transfigure and glorify men and glorify their civilization, their state of life, their state in the Life. Luke I. 11-17, 28-33, 35-37, 41-45, 46-55, 67-79. Luke II. 9-14, 25-35, 36-38, 49. Mat. XVIII. 10. Mark

X. 15. They make great or magnify man.
St. Mary Luke I. 46-55.

Capitalism is in the negation of the Spirit. The Light shines and the darkness comprehends it not. The truth shines and (he who is in) capitalism comprehends it not, for the Truth is not in capitalism nor capitalism in the Truth. John XVII. 17. Capitalism is allegiance to Ownership and Ownership is a Satan to be cast behind you, a darkness or devil or diabolism of the past. John I. 5, etc. Luke IV. Mat. IV. The power of ownership is expressed by means of money. The thing commanded is the service of men. The wage-earning world works for money. The thing controlled is the service of slaves to the "Money Power." The Money Power is the "right" of ownership, the "Devil." The money-taking, wage-earning or salaried world is enslaved to the dark empire of "real estate" and "finance." It works to exclude or damn men and to aggrandize debt. You shall abolish ownership and work only for the good of mankind, the distribution and abundance of

blessing. Luke VI. 38. You shall preserve and upbuild the temple of universal happiness and of eternal glory. And the Spirit of truth guides you into All or divine or universal or eternal truth. John XVI. 13, 15, II Cor. IV. 18.

The utility of money consists in its value, power of ownership, or "purchasing power." A unit of this is expressed in the value of the dollar and consists in its command over the services of wage slaves, the command which among the heathen is given to (wage or money) masters over (wage) slaves. They who are at heart wage slaves are at heart capitalists and they work for the (power of the) soul of the dollar. To work for, is to worship; to serve; and men willingly work for what they love; so it is that capitalists or wage-slaves, worship the (power of the) dollar, the Money Power, the Devil. They worship the power of ownership, the money power, the devil ("Mammon"). They hold dear the religion that degrades and oppresses them. They caress their chains and fight for them. They worship the idol of

negation, repression, oppression, darkness, brutality, treachery and cruelty, the devil. They grovel in their superstition and consider this degradation to be good citizenship. They are pitiable and lost souls sitting in chains and in darkness. And they can rise only when freed of their bonds. And to gain heaven they must be freed of their chains. And "they have a world to gain and only their chains to lose" (Karl Marx). Luke IV. 17-19. Is. LXI. 1, 2.

Property is plunder. Ownership is theft. "**La propriété c'est le vol,**" or "property is theft" (Pierre J. Proudhon). Mat. XXIV. 43, 44.

CHAPTER V.

Divide 7000 by 25.8 the quotient $271.31^{20\frac{2}{258}}$ shows that with one pound of U. S. money you can buy of any commodity at:

\$1.00 per pound.....	271.31 + pounds
.10 " "	2713.10 "
.05 " "	5426.20 "
.20 " "	1356.55 "
.01 " "	27131. + "
.02 " "	13565.50 "
.03 " "	9043.66 "
.04 " "	6782.75 "
.05 " "	5426.20 "
.06 " "	4521.83 "
.07 " "	3875.85 "
.08 " "	3391.37 "
.09 " "	3014.55 "

Therefore the ratio of any commodity at:

1 cent per pound is	27131. +
2 " " " "	13565.50
3 " " " "	9043.66
4 " " " "	6782.75

5 cents per pound is.....	5426.20
6 " " " "	4521.83
7 " " " "	3875.85
8 " " " "	3391.37
9 " " " "	3014.55
10 " " " "	2713.10
15 " " " "	1808.73
20 " " " "	1356.55
100 " " " "	271.31
1000 " " " "	27.131
10000 " " " "	2.7131
27131 " " " "	1.00
54262 " " " "	0.5
20000 " " " "	1.3565
1695 $\frac{11}{16}$ " " " "	16.00

And this last is the price of silver in cents per pound at the rate of 16 to 1. It is the (weight of) United States money (gold coin) in (gold) cents that it would take to buy a (an avoirdupois) pound of silver at the ratio of 16 to 1. If on this condition silver were the money, the same proportion would be true as to weight, but we would call the weight of silver the price, and

its "ratio" would be 1, and its relative value would be 1 and the ratio of gold $\frac{1}{16}$ and its relative value 16. Gold would be relatively 16 times as valuable as the money (silver). When you give money for something you call it buying; when you give something for money you call it selling. You sell (something) to obtain (the ownership of) a price; you buy with (the power or ownership of) a price to obtain (the ownership of) something. Price is weight of money. (You deal in command over wage slaves, wage slavery, Capitalism, capitalistic servitude or government.) You deal with ownership or money power and for this and under this, ownership or money power slaves work. And wage slaves are money power slaves, slaves to the money power. (And the power of ownership is the power of money. It is the power counted out by means of money.)

Now, referring to the above table, the corresponding relative values are the inverse of these ratios, for example, at 10 cents per pound the ratio is 2713.1 and the relative value is 1 divided

by 2713.1. This commodity in commerce is 2713.1 as heavy as money, or its value is $\frac{1}{2713.1}$ as great as money. This is the way it balances in trade. The ratio of any United States commodity selling at 27131 cents per pound is 1, and its relative value is 1. United States money always has this distinction. It is always selling or "worth" 27131 cent per pound.

Money is the standardized commercial commodity. Money is the commodity whose value is standardized at 1 value per 1 weight. By comparing the value of each article of commerce with the value of (the standard quantity of the standard article of commerce, which is) the monetary unit, the values of all articles of commerce are commercially intercompared.

The value of some weight of a commodity is expressed by naming a price or weight of money. And the value of the unit or standard weight of money is always 1. The standard monetary unit of the United States is 25.8 grains of United States minted gold, which is United States gold coin.

Value itself is a natural mathematical or relative voice. It relates, indicates or points out the power of ownership, which is also the control or command of men, sometimes called "purchasing power," for the power of ownership is command of men and is the only thing purchased in commerce. The command of money is the gift of the devil. The command of men is the gift of God and shall not be purchased with money. St. Peter. Acts VIII. 20. Rev. XVIII. 13. The commissary shall not be eaten nor the quarters used controlled nor occupied by owners. And we also and consequently evict merchants and thieves. XVIII. II. We overthrow Capitalism, the Mother of Merchants. Rev, XVII. 5; XVIII. 2.

In the metric system, the number or name for any volume of water is always the same as the number or name for its weight. A litre of water always weighs 1 kilo. Any number of kilos of water is the same number of litres of water. Here the unit volume has the unit weight. The number for the weight of money is always the

number for its value. Its own value is numbered by the number for its own weight as weighed by the weight of the monetary unit. Its own value is numbered by the number of its own monetary units. This is because the monetary unit has the unit weight and also the unit value. And this is why you have the name 1 dollar for the "thing dollar" and the same number or name for the "value dollar." Ownership is exchanged in commerce at the rate of the ownership of the dollar. The standard package of ownership is the ownership of a dollar. The standard package of United States Commerce is the (power of the ownership of) value of a United States dollar.

Value invariably points to ownership. Mistake not the warning for the crime. Value is an admonitory signal and even the word "**moneta**" (money) warns. And the work for ownership is the service of ownership and is the worship of ownership and is the love of money. I Tim. VI. 10, 1-9, 1-21. And the prophets warn you that the love of money is the root of all evil,

the hatred of men. Acts VIII. 20, 21. And the power of the Holy Spirit supersedes the power of money. Money and merchants shall perish. Acts VIII. 18, 20. Men shall reject ownership in totality. Ownership fades away from the face of the earth. Men rise to a higher life, a higher sphere, a new civilization. John XII. 32. XIV. 3. And the multitude of the heavenly host joyfully sing of peace on earth, for a new world is born. Luke II. 12-14. XIX. 38. Rev. V. 13.

Abolish ownership and immediately there shall be one fold and one shepherd. (World-wide Peace forever.) John X. 16, 10, 1.

Discussion concerning money would be easier if the value of the monetary unit had one name, its weight another, and the thing itself another. If you should call the United States dollar a "merc," its value a "val" and its weight a "grav," then you might say 1 merc always weighs 1 grav and always has 1 val. Any number of mercs always has that number of gravs and that number of vals. The "val" is the merchant's "account unit."

The merc would be the "thing" dollar of 25.8 grains or 1 grav of the minted gold of the United States. An Eagle would be 10 mercs, weigh 10 gravs and have 10 vals, or have (the value) 10 vals.

All commercial value relates the 1 value of the 1 weight of money. It relates the strength of the ownership of the monetary unit, and this is its command in money or salary or wage serfdom.

The ownership of the monetary unit is held or related at one constant indication of the strength or power of ownership, and consequently any weight of money is held at this proportion or relation.

Whenever you state the value or power of ownership or purchasing power of any article or unit of merchandise you state a weight of money. This states its value. The price of a day's labor is from 50 cents to \$1.50, or even \$5, or even higher. The price of a horse is \$100, of a ton of coal \$6, or \$9, or \$14, of a pound of beef 20 cents, of a pound of sugar 4 or 5 or 8

or 10 cents, depending usually upon the poverty and need of the user, the greater the need the higher usually the price. If the people would demand no ownership they could command better conditions, the true democracy, the greatest good to the whole nation.

Value indicates the "dominion of the gentiles," the government of capitalists, the power, the domination, the command of Capitalism, this world of belief in ownership, over the service, worship or work of men. Mat. XX. 25. Capitalists are ruled by the capitalistic, or wage slavery and commercial idea, and the general government known as "capitalism" is built upon ownership. Its rock is common negation, the negation of the community. The "Rock" of the Christ is common union, the communion, the community of the unity the unity of the community, the brotherhood of man, the (work of the) (public spirit) holy spirit. Mat. III. 16, 17. And there shall be one shepherd and one fold. (World-wide peace forever.) John X. 16. True patriotism is allegiance to the government or

house of the spirit of truth, "my father's house," the true **patria**. Capitalists are patriots of Capitalism, the devil's house, hell. They are sons and heirs of the devil. Mat. IV. 9. The true democracy is the true theocracy and you shall be guided by teachers of truth. John XVII. 17. I Peter II. 9. Ex. XIX. 5, 6.

In commerce it is better probably to say interchange than to say exchange, for commerce does not exchange anything off of or away from the face of the earth. The action caused by the interchange of ownership is (the activity of) commerce. Do not confound commerce with (the) distribution (of goods). Commerce is the distribution of negation or denial. It is the distribution of the negation of God. Transportation is transportation—carriage.

In commerce each exchange forms an equation. The value on one side is reckoned as equal to the value on the other. At 12 cents per pound 4 pounds of any commodity will exchange for 16 pounds of any commodity at 3 cents per pound. In any exchange, or, rather,

interchange of commodities, suppose you call the commodity on one side A, its price per pound a , and its number of pounds w , and call the commodity on the other side B, its price per pound b , and its number of pounds x . Now, in any exchange of A for B you state all weights in pounds and all prices in cents and you have the general equation for all such exchanges: $aw = bx$.

Suppose, therefore, in $aw = bx$, that a is 16, w is 4 and b is 2, you would have 16 times 4 equals $2x$, or $64 = 2x$, $32 = x$, or 16 pounds of the commodity A (at 4 cents per pound) equals 32 pounds of B (at 2 cents per pound).

This general equation always holds good. In $aw = bx$, suppose that a is 5 and w is 16, and b is 10; then you have $80 = 10x$, or $8 = x$. Then in commerce 5 pounds of A exchanges for or balances 8 pounds of B.

Now suppose in $aw = bx$ that you put for w 1 and for a 27131; you will then have 27131 equals bx ; and now for b you put 1, then you have the equation 27131 equals x , which shows

that at 1 cent per pound a pound of United States money buys 27131 pounds. It is always worth 27131 cents per pound, and, as you know how much of any commodity it buys at 1 cent per pound you can make a table showing how much it buys at any price per pound, as has been demonstrated. The value of any commodity is considered as equal to the value of the weight of money exchanged for it. But exchanges are frequently made reservedly or unfulfilledly or procrastinatedly or in debt or in "credit" or the money at the time not paid, but agreed to be paid later. So that what is usually called the credit system is really the debit or debt system.

The value of any weight of money is always (arithmetically) equal to its own weight as weighed or divided by the weight of the monetary unit, which in the United States is the unit 25.8 grains.

Proof consists in the fulfillment of prediction. And among men, teaching is the showing to others of what one has before seen and the others not. Anything is itself and never any-

thing else nor equal to anything else. An equation in mathematics is two statements of the same fact—6 plus 4 equals 7 plus 3, or in fact 10 is 10. Two or many things may obey some specific law, as every point upon the surface of a globe is at one distance from the center, though no two points on the surface of that globe can possibly be the same; they differ in position. Mathematical proof never proves any one thing to be equal to any other, but it frequently brings unknown things or relations into the realm of (human) sight or knowledge. It frequently serves to clear (the human mind) and to extend or enlarge the (human) vision. It serves to show relations. For the world of material things about us is, so far as we know, mathematically regular. This physical world seems to be built on a mathematical plan, and even its changes and all its variations are mathematical, so that mathematics seems to furnish ladders, stairways, roadways, etc., throughout the structure. The natural architecture is lawful, regular, and mathematically consistent.

Prophecy consists of long sight and of long hearing and therefore of prediction; sooner telling, sooner writing, earlier news, greater foresight, advanced information.

Any commodity commonly accepted as money naturally becomes wages, and conversely any commodity established as wages naturally is used for money. The wage vassal is naturally anxious to count "purchasing power" and so is the wage lord. To the wage vassal the counting of his money is like the counting of his hold upon life, and often like the counting of his dripping blood. To the wage lord the counting of his money is like the counting of his power, and if his supply of money is easy and regular so is his power.

To legally fix the monetary unit is to legally establish a money. Any mass of money is made up of monetary units. In commerce, ownership or command over hirelings is exchanged or bought and sold. Command over wage earners or over the industry of man will be an attribute of ownership as long as ownership is legally or

publicly upheld among men. Ownership is in opposition to the stream of the Free and Universal Supply, to the bounty of the God of Heaven and Earth. It is a damming of the blood of the natural Beneficence. The radical cure for the ills of men is to tear ownership up by the roots. Mat. XV. 9, 13. John X. 10.

The tribute-taking interest collects rent, interest and profit and counts it in money. The wage slave, money helot, or salary serf, interest serves for money or serves degradedly, ignobly, and is the "servant unto tribute." Gen. XLIX. 14, 15. As long as ownership exists the money power shall rule and the devil shall reign.

All servitude, service or active life should tend to the general conservation, happiness and exaltation of men (of the best in men). Men who approve of men working for wages or money are capitalists or slaves of the ownership system. Its abolition results in the evanescence of the debt of the world and in the marvelous progress, the great patriotic "uplift" and the great prophetic advance. You shall not serve, work for,

or worship Mammon. You shall serve the spirit of Truth. You shall break down the law of ownership, the wall of hell; and you shall see the glory of Heaven.

We now consider the question of the "fluctuation of prices." Clearly understand that prices do not fluctuate. The price 3 cents per pound is always the price 3 cents per pound. It means the weight of money 3 cents, three-hundredths of a dollar to the weight 7000 grains of some commodity in trade exchange. The price 3 cents is always the price 3 cents. Price means weight of money. The market price 1 dollar per pound states the weight of money 1 dollar to 7000 grains, or is a statement of the weight of money 25.8 grains to the weight 7000 grains of some other commodity in trade. The price 2 cents is 2 cents. The price 3 cents is 3 cents. The price 1 dollar is 100 cents and is the weight 25.8 grains of United States money, the United States dollar. The price does not fluctuate, but the value (the estimation of ownership) may fluctuate or change, so that the price which

formerly indicated it no longer indicates it or is no longer its equivalent. This estimation may change from the price 2 cents to the price 3 cents, as, in a steam gauge, the needle changes from one number to another showing different indicated pressure, but the numbers do not fluctuate. But the estimation of ownership in the ownership of money is fixed at 1 mathematical ownership to 1 mathematical weight. This fixity defines money.

Market prices or market reports are statements of market balance or equivalence. To illustrate the phenomenon commonly called "fluctuation of price," or "fluctuation of prices," let us indicate the value of money in cents per pound by a stake $27131^{202/258}$ feet high; then the value of any commodity at 1 cent per pound is indicated by a stake 1 foot high, at 2 cents per pound, by a stake 2 feet high, at 10 cents per pound, by a stake 10 feet high, etc. Because money is always worth $27131^{202/258}$ cents per pound, the stake for money would always be $27131^{202/258}$ feet high, but as the relation of the

value of other commodities fluctuates, the stake today for the value of a pound of some commodity might be 2 feet high, representing the price 2 cents per pound, but tomorrow it might be 3 feet high, representing the price 3 cents (or the value of the price 3 cents) for a commercial price expresses or states a weight of money and presents its value, and also describes an equivalent. (A commercial price or market report states a quantity of merchandise and also states its equivalent in money, a price.) Now a stake for a commodity having no value would be at the zero level and non-existent (or be there only in potentiality of increase or of becoming valuable, such as something that somebody owns and that nobody wants).

Any process or thing is free in Nature, but ownership charges high for transportation. For the bringing of anything from anywhere to where it may be used may figuratively be called transportation. And we will perfect transportation, distribution and invention. We will kill poverty. Capitalism arrogates all title to supply

and its agents sit at every door of the "receipt of custom." Mark II. 14. Luke V. 27, 28. John XXI. 19. This last spoke he signifying by what life he should glorify God. Wherever you see tribute taxation or rent there you see a Caesarism, a military conquest, and a tribute-paying vassalry. And the title or "right" is enforced by weapons, and approved by men called "judges," also by men called "economists." And capitalists call the enactment of this fearful tragedy "law and order."

Capitalism, the worship of the devil, deprives man of his heritage, keeps him out of his pasture and denies him his future. Luke IV. 6, 7. But capitalism shall fail and fall and there shall be one fold and one shepherd. John X. 11-16. In capitalism, before blessings or free gifts of God can come to man from the future, they are prevented by taxation from coming to him from the future, and from the future all his blessings come. He first must acquire before he can transmit. From the future came all the universe. Even time comes from the future. From

the future man came and to the future does he go. Myriads of angels laden with blessings cannot now reach him, who would come to him from out of the (hand of God) future, were they not prevented by ownership wolfishness. Destroy ownership and you bring time filled with continuous joy (hope fulfilled) (salvation), to every man. And he shall have in this present time the divine reward, the full glory of divine accomplishment, the true happiness of life well lived. Luke XVIII. 18-30. Mat. XIX. 29.

A level line $27131^{202/258}$ feet high represents the value of United States money, always worth $27131^{202/258}$ cents per pound, and a level line at the height of zero would represent a commodity of no value per pound. Now if you should mentally consider value as going into money and not into some other commodity, then down goes that other commodity in value to another price. If you should consider value as going into money and not going into any other commodity, down go all the other commodities in value to corresponding lower prices. If you should consider

all commodities (including money) as stationary in value except one—not money—and should consider value as going into that one, then up goes that one in value to another and higher price; and if you imagined value going out of all but this one, the result is mathematically the same. This mathematical discussion of value and of prices, or, in fact, of the fluctuation of value, is herein but slightly touched upon. This consideration of the fluctuation of value comprises ten typical cases which include a consideration of every type of fluctuation possible in the marketing of commodities.

There are 10 real cases or really 10 cases, but they reduce themselves apparently to only 5 cases, or to 5 apparent or outwardly manifest cases, for as value can be imagined as going into commodities, so it can be imagined going out of them. And if it should be imagined as going out of one commodity—not money—and as stationary in all the others, then that one commodity would fall in value to another price. If instead of having gone out of that one com-

modity it had gone into it, it would rise in value to another and higher price, etc., etc. If it should be imagined as having gone out of money and as not having gone either out of or into any of the other commodities, then all of the other commodities would rise in the same proportion to a higher price. If half the value in money should go out of money, then all the other commodities would double in price, or it would take twice the weight of money to buy them, but the mathematical or relative value of a monetary unit is always 1 or unity. And therefore the relative value of money is always 1. (It is measured by itself as a measure.) A man who knows little of change, of variation, of growth, of integration and elimination, of incoming and outgoing, knows little.

If value in a definite proportion should be imagined as going into all commodities, including money, there should be no change in commercial prices, no change in the market report. For instance, suppose the value in money should double and at the same time the value in every

other commodity should double, there would be no change in market prices. Also there would be no change in market prices if half the value in money and half the value in every other commodity should go out. Now the last two cases are apparently or arithmetically statically the same (but not really the same). (The latter of the two represents infinitely greater prosperity.) Now, excepting one commodity, suppose value to double in all the others, including money, then that one excepted would go down one-half in price and all the others would remain as before. And if in the last case matters be reversed or value be supposed to go out of all except the single excepted one, then that one would go up in price. This complete discussion being somewhat long, is not included here, but it illumines the subject of money and price and relative value and the phenomena of "fluctuation of prices." It illustrates the prosperity resulting from large, sudden and easy accession to money, such as the discovery of America, the discovery of gold in California and Australia at

about the same time, etc. And also it illustrates the lack of prosperity or the adversity resulting from a retention of money by men in control of money, the "hold up" practiced by the usury or banking interest or perhaps by the speculative interest in conjunction with the great banking interest, or at least in conjunction with a portion of it, in not lending money or in not extending certain loans or in enforcing collections with rigor, which amounts to a withdrawal or partial withdrawal of money from the "markets" or from the general "business" of the country, and in great "profits" to those "business men" properly situated to "make" or "reap" or "earn" them. And so the country is subjected to continually recurring fleecings of many kinds, big and little. And "gainful business" is a son of Babylon and it is opposed to the welfare of nations. And it shall die. And the abomination shall be destroyed and abandoned. And it stands against the Kingdom of God and where it ought not. Mark XIII. 14. Rev. XVII. 5.

The prosperity of the world would be infinitely greater with value at zero than it would be with value at any higher point, or the less the value the better, or, better said, the less the ownership the better (value indicates ownership), or it would be infinitely greater in the state of affairs without or beyond ownership. (This is the state of affairs in which the gifts of God cannot be purchased with money.) (St. Peter.) This is the state of affairs where there is no ownership and therefore no "purchase in money" and no ownership to be accounted.

This is the state of affairs in the imagination of the Christ and of St. Peter. "You cannot serve God and Mammon." "Thee and thy money perish with thee that thou hast thought that the gifts of God should be purchased with money." Acts VIII. 20. Luke I. 52.

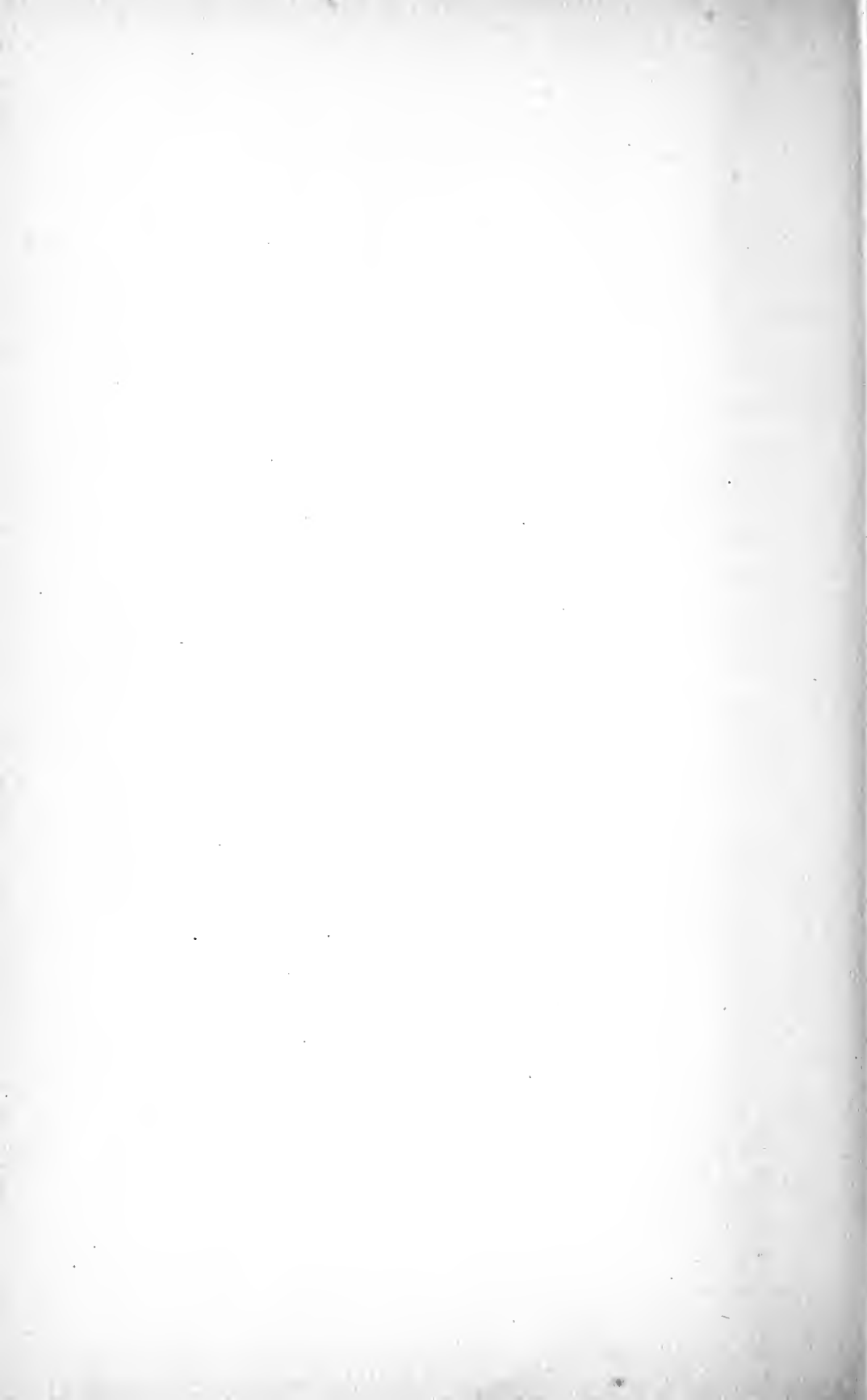
He who believes that the gifts of God should be purchased with money cannot receive the gift or baptism of the public spirit or Holy Ghost. He is lacking in the Comprehensive Intelligence. Acts VIII. 19-21.

He is of the limited, or commercial, or capitalistic, or wage slavery sphere of intelligence. If you are a capitalist we beg of you to earnestly consider the recurring butcheries of men and the carnage now taking place in Europe and the political or "economic" difficulties of the world for which there is in capitalism no cure. And may this accomplish your conversion or repentance. Acts VIII. 22. If a repentance or change of view or advance of public opinion be not effected or if the capitalistic frame of mind should continue to prevail, a holocaust of great armies would also be offered up here in America and blood would flow to horses' bridles. But this will never be, for before this, capitalism, the doctrine of ownership, shall cease to prevail. Rev. XII. 9, 10.

This material world is a gift of God to man (to use during his time), and so is also the intellectual world, the world of the intelligence of man. Man cannot happily oppose the creation, the design. Receive of the Truth, the knowledge that sees and that frees, and enter into the Great

Freedom. But you shall enter into this Great Freedom as true stewards, stewards of the truth. And the word is Truth. John XVII. 17. XIII. 32.

The state of affairs to which the world must come, and the more quickly the better, is the one in which the value 1 of money becomes 0, or in which a money cannot obtain, or in which it is impossible to have or to make a money. And in this state of affairs ownership does not exist. For it is impossible to make or to have a valueless money. For value is necessary to the making of a money and to the state of commerce, the commercial state. And the commercial state is a concomitant of capitalism, the state of ownership. And the state of ownership is that state in which ownership exists or obtains or is upheld. That state is "capitalism." Capitalism shall utterly fall. And that capitalism shall so fall, it is necessary that ownership be absolutely abandoned or abolished. So be it abandoned. Be ye doers of the word. Amen.



CHAPTER VI.

(A)

27138		27138
27137		27137
27136		27136
27135		27135
27134		27134
27133		27133
27132		27132
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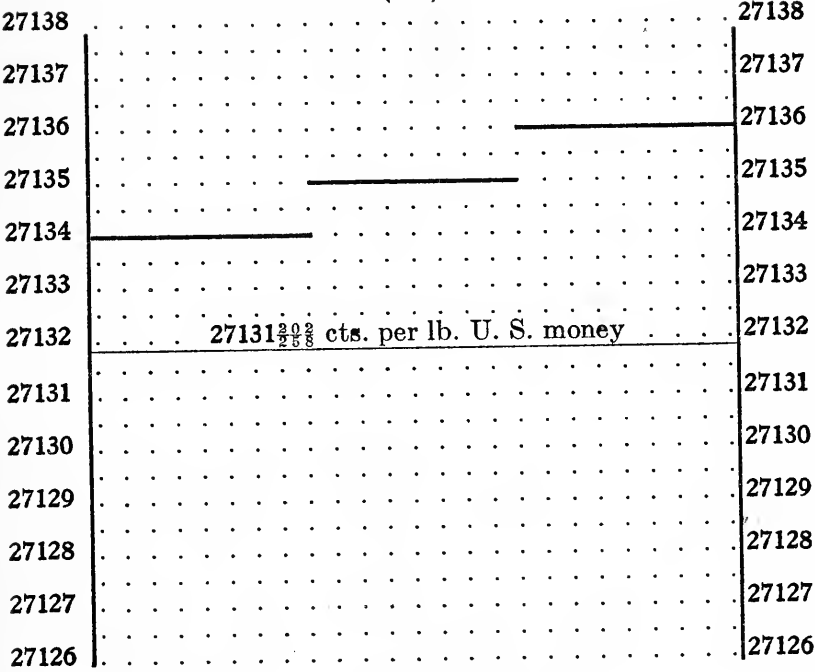
In Fig. "A" the line showing the value of a pound of money in cents per pound appears, and also the line showing the value of a pound of any commodity worth 9 cents per pound. These lines cannot fluctuate and prices do not fluctuate (but the statements of price, or commercial reports change.) Value, commercial power, power of ownership, purchasing power, fluctuates. The value in the commodity yesterday worth 9 cents per pound may so increase that the line for 9 cents (per pound) does not represent it and today it may be represented by the line for the price 10 cents (to the pound) or it may so diminish as to be represented by the line for the price 8 cents per pound, or some other. The line for the value of a pound of United States money is stationary at $27131^{202/258}$ feet high, and the price of a pound of it is always $27131^{202/258}$ cents. We have also placed the stake b for the price of 1 cent per pound and this being represented at the height of 1 foot then the line for money is $27131^{202/258}$ feet high. This difference is tragic. The line for the value of 1 cent

(per pound) is a ladder step high, while the line for the value of a pound of money is over 5 miles high. There are 5280 feet in a mile and 5 miles is 26,400 feet, 731 feet short of 27,131 feet. The height for the value of a pound of United States money, compared with the height for the value of a pound of any commodity at (the price) 1 cent per pound, is near twice the height counted above mean sea level of the highest mountain in the United States as compared to the height of a point 1 foot above mean sea level. Mt. Whitney, the highest mountain in the United States (exclude Alaska), is 14,502 feet high; McKinley (Alaska), 20,464; Orizaba (Mexico), 18,250; Aconcagua, the chief of the Columbian Hemisphere and the sentinel near "El Cristo de Los Andes," which is the great American peace statue and monument, 23,393; Kilmandjaro, the highest peak of Africa, 19,680; but mathematically the value of a pound of United States money compared to the value of a pound of material at 1 cent per pound is exceeded by the heights above sea level of but a

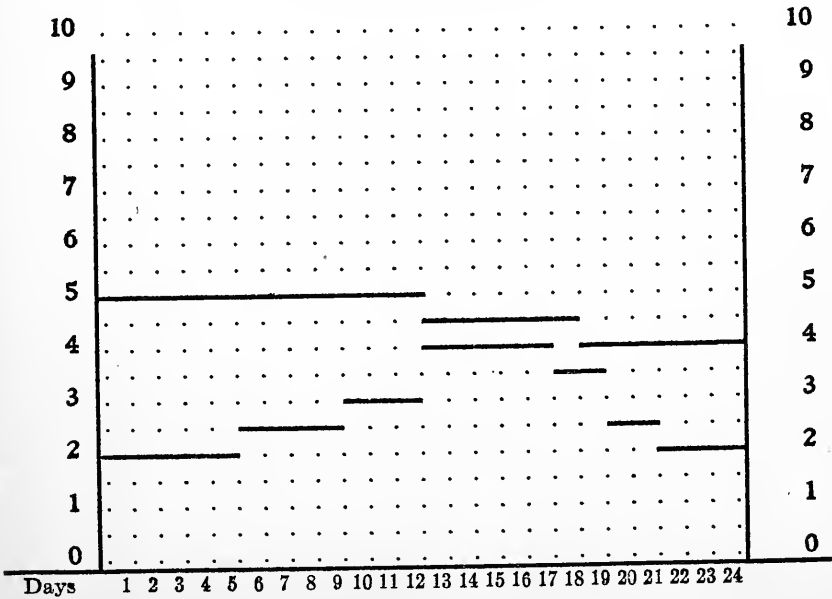
few of the peaks of the Himalaya (like Mt. Everest, 29,002 feet high, the highest measured peak in the world), as compared to the height of a rock whose top is one foot above mean sea level. Twice the height of Mt. Whitney (14,502) is 29,004 feet; 27,131 feet is only 1873 feet less than 29,004 feet.

In Fig. B the element of time is incorporated and the true method is shown of representing the fluctuation of value or the "fluctuation of prices," as it is called. This diagram is marked from left to right by 24 equal spaces, each representing a period of time, say 1 day, and each space to the right represents 1 day advance of time.

(B)



27116 feet in blank



A commodity here sells for the first 12 days at 5 cents a pound, for the next 6 at $4\frac{1}{2}$ cents, and for the next 6 at 4 cents. Another sells for the first 5 days at 2 cents per pound, the next 4 at $2\frac{1}{2}$ cents, the next 3 at 3 cents, the next 5 at 4 cents, the next 2 at $3\frac{1}{2}$ cents, the next 2 at $2\frac{1}{2}$ cents, the next 3 at 2 cents per pound.

Another sells the first 8 days at 27,134 cents per pound, at 1 cent more per pound for the next 8 days, and at still another cent higher for the succeeding 8 days, and it is more valuable than the commodity United States money, and will continue to be so as long as it sells for more than $27,131\frac{202}{258}$ cents per pound. This method accurately expresses to the eye, or mathematically, the fluctuation of value in commodities, or the mathematical relationship of their values for any definite weight at any moment of time. And any given commercial value is expressed by some constant weight of money. And any definite weight of money counts as having a constant value. Price is weight of money. And in the monetary unit the value unit is always

wrapped. And the price 1 is the monetary unit and its value is always the value 1 of commercial accounts.

In the United States the power of ownership of 1 dollar is the standard commercial package. (It is the "medium of exchange.") It is the commercial account unit (the price report or market price of a commodity gives the weight of that commodity, and this weight is proportionally as much greater than the price, as that commodity is less valuable than the price (price is weight of money), and the price is proportionately as much lighter than, as it is more valuable than, that commodity). The "market price" or market report of any commodity tells a weight of money (a price) and tells or describes its equivalent in a weight of that commodity. The market report of any merchandise tells a weight of money and tells, defines or describes its equivalent in that merchandise.

Life under proper government progresses regularly without fear and in continuous happiness. Ownership impedes the true progress of (Life).

the human race. Remove ownership till not a vestige of it remain. It is impossible, unmentionable in Truth, for no error can be said logically to be nor can the verb of existence, the verb of God, the word: the verb to be or the verb **is** be properly used in connection with any error or wrong. And the word **is** is of the magic sign **IS** and in that sign thou shalt conquer. And thou shalt see the glory that **is**. Value is a logical exponent, the finger of God, and it is an admonitory signal, visible to show man's non-compliance with Truth, non-conformity with the natural realm, lack of adjustment to the true plan. Or, to show or apprise him of his shortcoming, inadjustment, injustice, debt, delinquency, sin, error, mistake, deviation. And injustice is inadjustment with the true plan. The natural and the artificial are alike natural (to the circumstances under which they occur). Value indicates legal "extortion and excess." And "extortion and excess" is always "surplus." (Not in the true plan.) (The happy plan) (the just plan) (The Plan.) Mat. XXIII. 23-25.

But value, like every other manifestation, is never surplus. It is the right thing in its place.

Value calls the (human) mind to the presence of ownership. And the human mind thereby discovers the lack of truth in the presence of ownership, or the lack of the presence of truth in the error known as ownership. It thereby discovers the negativeness, the negation of God in Mammon. And as value points out a wrong let the occasion be removed and it will disappear. This is of the language of nature, which is without mystery, and knows no error, for true knowledge is all Truth, or error does not occur in Heaven, and lies are not told in the language of Nature. And things as they are, are as under the conditions they ought to be. Deception is without science. Science is without deception. Science is without mystery. Science is an open book. Science is without deceit. And "constructive" legislation is legislation that conforms to the (natural) construction, the (progressive) creation, the "Kingdom of God." And the God of things as they are is the God of things as

(under the circumstances) they ought to be. And (the true light) the removal of ill heals the sick. Mat. XV. 9, 13.

Abandon the wage, the money, the ownership, state or system. Man shall not buy nor sell. He shall not "purchase" the gifts of God with "money." St. Peter. Acts VIII. 20. This abolishes commerce from the face of the earth and the state in which it obtains. Those who advocate capitalism "shall be destroyed from among the people" (by the abandonment of the fallacy). Men shall not be guilty of ownership and shall not commit commerce and shall know money no more. Blessed by the Spirit are the propertyless, for of them is the Kingdom of Heaven, the true government. Men shall know more and shall be without money. Mat. V. 3, and without thievery, Mat. XXI. 13. Mark XI. 17. Luke XIX. 46, and without merchants, John II. 14-17. Is. LVI. 7. Jer. VII. 7-11, 1-6. And the deceitfulness of capitalism shall not choke out the word. Mat. XIII. 22. XIX. 23. Mark X. 23. Luke XVIII. 24.

Every soul which will not hear that Prophet (or prophecy or Word of the Spirit) shall be destroyed from among the people. St. Peter. Acts III. 23. That is, all men or mankind will become too enlightened to practice capitalism, which is a species of cannibalism. Repent ye, therefore, and be converted that not yourselves but your sins may be blotted out (Abolita), and then the times of refreshing (continuous or permanent prosperity) (Flourishing times) shall come from the presence of the Lord. And he shall send Jesus Christ which before was preached unto you, who in heaven must remain (unknown to you) (misunderstood by you) until the times of the restitution of all things (the abolition of the wrong of ownership, "the right of property") which God has spoken by the mouth of all his holy prophets (true spokesmen) since the world began. Acts III. 19-36. Mat. XVII. 11. Capitalism is inefficient, cruel, cumbrous and calamitous.

Ownership is opposed to the Spirit of Truth, the harmony of the Universe. And it does not

follow the line of prophecy. And it is inimical to the happiness of man, and to the teaching of the Christ. Mat. XII. 25. John XII. 26. Now shortly are the times of which before this time no man knew, the "times of the restitution of all things," the abandonment of the wrong of property, the abolition of the debt "system" or "house." Down falls capitalism, the house of ownership, of "bonded indebtedness" and of taxation. Mat. XXIV. 36. Mark XIII. 32 and 34-37. Mat. XXIII. 37-39. XXIV. 1, 5, 22-24. Luke XXI. 6, 20, 22, 24. Ownership is adverse possession, possession adverse to the public spirit, the holy spirit, the spirit of truth, the spirit of enlightenment, for the glory of man consists in the absence of ownership. Luke XII. 15. I Tim. VI. 5, 7, 9, 10, 17, 18, 20, 21. And "shares" of "stock" are shares of ownership.

Command over men is related by weights of money. Prices show not public prosperity, but rather public adversity. To tell land owners about the glories of "dollar wheat," or "two-

dollar wheat," or "five-dollar wheat," or "ten-dollar mutton," or "25-cent beef," or "50-cent hog," or "50-cent wool" does not encourage men whose families are on the verge of starvation, the rim of death. The Mammonist cares nothing for humanity in general and he boasts that he is a money getter, a "practical business man," and no "idealist." And he has the insolence to demand that the United States government shall be run for his benefit. But it takes ideals and idealists to upbuild man, and the higher the ideal the better the man, the better the government, the better and the happier the world. John I. 32-34. And we hold inviolate the principle of the divine (human) welfare. Mammonism is in disagreement with the true policy of government. And it is futile to consult Mammonists or capitalists as to what had best be done for the good of the world. Mat. VI. 24. Luke XVI. 13-17.

The science of the world of human happiness is the science and the world of the right living of the Life and is beyond and above the realm

of arithmetic. Happiness is beyond and above the world of computation. Happiness cannot be counted in money nor in any other thing. And men cannot count it. They have no arithmetical unit of it.

Happiness is immeasurable by number and unaccountable in money. Man cannot measure it by number nor set a mortal or numerical boundary upon it. It is of the Infinite. It is of the expression of the Immortal. When you are truly happy, Heaven itself is happy and the Spirit of Creation sympathizes with you or in you. Therefore, to labor for the happiness of men is to labor for Heaven, for the happiness of God, the Great Spirit, the Spirit of Truth. It is to be accordant with, or to labor in, the glory of the creation, to truly partake of the blood (power) of God. John VI. 54. The divine consecration is in this service and it constitutes the catholic solidarity. As you do a good act to or do a good thing for one of the least of men even to the giving of a cup of cold water, so you do it to God himself. Mat. XXV. 40, and so also

as to an evil act. And also the refusal to do a good act is an evil act. 45. The public abolition of ownership is an act of Mercy, honoring You and blessing all Mankind. It benefits and glorifies you. It exalts you in the Creation. It brings you near the Creator. It glorifies you by magnifying, by increasing, by glorifying the God in you. And whatever glorifies you glorifies man and glorifies every man and glorifies God. Put merchants and merchandise out of the temple, the government. Expel salesmen from the apostleship. Put them out of office. Put office or authority beyond them. John XIII. 31. Mat. XII. 7, 25. (Put commerce behind the times. Luke IV. 8.)

Numbers, or number, is used to represent the relations of distances, times, powers, forces, points, positions, vibrations, and such like things, but it cannot be used to express human happiness. The expression of the human soul baffles mathematics. Joy cannot be mathematically measured or stated. Happiness, the pleasure of imagination, or of the soul, is immeasur-

able in arithmetic. The (true) happiness of man is beyond the computation of money, and beyond the comparison of mammon, and it is in the plan that shall be accepted, and it is not measured in mortal number not told by mortality. The true government is measured in life everlasting, and the true happiness is told by immortality.

The human soul is beyond mathematics. But mathematics may express relative material opposition to human happiness and also relative material conformity thereto, and in this manner man may be marvelously, miraculously, assisted by mathematics. The standard of science is Truth, accordance, exactness, perfection. "Be ye perfect, even as your Father in Heaven is perfect." Be ye in perfect accord with the will or Action or Plan of the Universe, with the Creator, and in the Creation. Perfection is your standard. Negation, monopoly, ownership, has no law of right (Life) to sustain it and therefore no right (to live), (to exist), (of existence). It lacks the divine significance. It is of mortal

lack. It has no truth to sustain it and therefore it is without the holy city and among wolves, sorcerers, merchants, murderers, false worshippers and all those that love lies and make them. Rev. XXII. 14, 15.

Abolish ownership instantly, for ownership is alliance with death, covenant with hell. It is a "plant not planted of my Father," and it "shall be rooted up." Mat. XV. 9-13. "Ye cannot serve God and Mammon." Noblemen are "doers of the word," "sons of God." And the blood of God is of one nobility. Acts XVII. 24-34. And you shall not pay taxes, tribute unto Caesar. Luke XXIII. 2.

Be ye doers of the word, disciples of the school of the new commandment and citizens of the positive world, the world of what you shall do, which supersedes the negative world, the world of what you shall not do. John XIII. 34-36. XIV. 15, 21, 23, 24. XV. 4, 10, 12, 14. IV. 20. And again be ye doers of the word, not hearers only. Jas. I. 22. Mat. VII. 21. Luke VI.

46-49. VIII. 21. X. 28. XI. 28. And this is (in) fulfillment. And for the true or right use of the laws of nature you shall have abundance and happiness and shall come into all that Heaven has to give you.

The highest order of work to be done, the duty of all and of everyone is the work in the public or holy spirit. Do you this First.

You need wherewithal to eat, drink and be clothed. Do you First the work of the holy spirit, and all these things you shall all abundantly have. This work is the first duty of man. In it is the true religion. In it is the fulfillment of the Law. Mat. VI. 33. Luke XII. 31. Mat. VII. 7. Luke XI. 9, 28, 27. Rom. XIII. 10. Any just law brings general happiness to the world. The call to Israel is "The Lord thy God is one God." The royal law is "Do unto others as you would have them do unto you." Jas. II. 8. The gift to him who is faithful is: the keys of the universe. Mat. XVI. 19. This is the Freedom of the Creator. The prophecy and com-

mandment and rule is that "you shall love the Lord your God with all your heart and your neighbor as yourself." And there is none greater. And you have not fulfilled it. And to love your neighbor as yourself merges with to love your God. And you have heard and understood the comprehensive rule that "you shall have love one unto another," and many of you have heard with your ears only and have not even tried to obey it, and many of you have limitedly obeyed it, and many but grudgingly obeyed it, and many have ignored it, and many have boastfully disobeyed it, and therefore the good things of God many of you have imperfectly and inequitably and even iniquitously received and distributed.

For it is an eternal law that as you love the creation by that measure are you blessed by the Creator and in the creation. And those who love the creation are the elect. Infinite, unbounded by mathematics, is the glory prepared for the elect. Mark XIII. 13, 20, 22, 27. I Cor. II. 9. And the glory of the race is the reward

prepared for the elect. But the elect serve God and cannot serve capitalism. And they are those who love to hear the truth, the word of God. John XVII. 17. I Cor. II. 9.

The imperative commandment, the imperial mandate of the Light of the World, the Lord of Lords and King of Kings, that you shall seek first the Kingdom of God and its rightfulness and His assurance and promise that by and through this all material things shall be added (freely given) unto you, you have heard but not well obeyed nor well understood, nor have you generally known how to obey, for generally you have heard faintly and have asked little and cared little and loved little. Fulfill! Perform you the command and He will coincidentally perform the promise. Fulfill the command and the promise will be coincidentally fulfilled. Now you have no true excuse for your fault and now you shall ask more and shall receive and shall know. John XV. 22-27. IX. 40, 41. Luke XII. 47, 48. And you shall have life and shall have it more bountifully. John X. 10. The word of God is

Truth. And you shall know the word of God and the word of God will make you free. John VIII. 32. XVII. 17. And (true) freedom is (in) fulfillment. Freedom is in the fulfillment of the word of God. This is the true freedom, the "new freedom." This is the freedom of the "New Commandment." And in this freedom is the salvation of the world.

Open the door of your heart to the freedom of yourself and to the freedom of all the world. Enter into the new freedom and true government, the Kingdom of God, the new world, the world beyond taxation and money, the day of Justice, the day of Judgment, the day of (natural) atonement, the acceptable year. Luke IV. 19.

To hear Truth and do it is (in the process of) fulfillment. And blessed in it are you. Luke XI. 28. Mark III. 35. And fulfillment is obedience to Truth. And perfect progress is in fulfillment, the immortal glorification of man and of the Son of Man, the Christ, the Emmanuel, the God in us. And at last it is fulfilled in the

perfect attainment. And it doth not yet appear what we shall be, but we know that when it shall appear, we shall be godlike, for we shall see God as he is. And every man who hath this hope in him purifieth himself even as this thought is pure (clear) (logical) (noble) (inspired). I John III. 2, 3. And as you advance more you shall be told more. John XIV. 26, 17. XV. 26. XVI. 13. You shall not be abandoned. You shall be guided and comforted. XIV. 18.

And every good deed is done to immortal glory, and (shall be) for the good of mankind forever. Mat. XXV. 34-41. Be ye doers of the word.

And when you do the will that shall be done in earth as in heaven, then you do the word. Then you do truly "make flesh" incarnate transform, evolve, unfold, grow, progress, express, exist, be, live. John I. 14, 15-34.

The word of God is Truth, and it is always in Love (natural harmony). To live well is to love well. These rules and directions are given to you, one and all, that you may all have life

everlasting and the glory thereof, the ever-oncoming and ever-present continuity of happy and glorious human life. Mat. XIX. 29. Luke XVIII. 29, 30. John XV. 6-27. XVI. 13. And Love is (manifested) (heard) in the harmony of the creation, the natural or universal harmony, the song of the stars, the music of the spheres, and in the bubbles upon the water, and in the movement thereof, and in thine own harmony in life, thine own atonement with the true creation. Ps. XIX. And be ye faithful in the (little) things (of life) that you now have and you shall be (made) masters of the whole creation (the universe). Mat. XXV. 23, 30, 34. Luke XIX. 17, 27. No ignorant nor indifferent nor ignoble soul can be called truly free. And no sordid soul can be of the elect. He is a son of hell. Mat. XXIII. 10-15. John XVII. 12. Let the cry of your heart be: Freedom First. And let it take in all the world. John VIII. 32. And no self-seeker (capitalist) shall reign in the world of Love, nor rule in the true government. Mat. IV. 10. Luke IV. 8. John XVII. 12.

Acts I. 20. Mat. X. 39. And every hireling is a son of perdition and careth not for the sheep. John X. 13. He hath not the true patriotism. Receive the light of the world. Open the door of your soul to your own true freedom and to the freedom of all the world. This freedom is in the Kingdom (character) (house) (government) (Will) of God. It is expressed in progressive and universal harmony. The true happiness of man is in this freedom. This happiness is in the true freedom, the "new freedom," the true government, the new government. John XIII. 34, 35.

Seek this freedom first and all the (spiritual and material) blessings of the universe will be freely given (added) to you. Luke XVIII. 29, 30. Mat. XIX. 29, 30. Mat. VI. 33. Luke XII. 31.

And all blessings are spiritual. And what you call spiritual is as real as what you call material. And you cannot by false assertion truly add or subtract. Let every man be attentive and careful. Mark XIII. 37. And not one jot nor one

tittle of the law shall fail, but all shall be fulfilled. Mat. V. 17-20. Mat. VI. 16-27.

The abolition of ownership frees the world, installs the true government and settles the industrial question right. And there shall be free production distribution and consumption. The abolition of ownership insures to each and all of you the possession of those things you should have for the time that you should have them. The abolition of ownership empowers, encourages, ennobles, frees and unifies the human race and glorifies the Son of Man. John XVII. 11, 12, 21. John XIII. 13, 16, 19-31. And to glorify the Son of Man is (in the process of) fulfillment. The abolition of ownership overthrows tyranny and repression, and overcomes the oppression and opposition of the ignorant, uninspired and unglorified. The abolition of ownership freely allows those who seek the truth, the true, the elect, the natural leaders, the true masters, the true leaders of mankind, to continuously and happily lead it to the Great Fulfillment, the fulfillment fulfilled, the highest

glory of (human) attainment (the perfection of the human race and its habitation) (the highest goal of the incarnate soul) (the divine atonement, John XVII. 20-26) (the will, government, that shall be perfectly at one with the divine or be done as in heaven so in earth) (the perfection of men) (the perfect man) (The All in Man) (the highest glory of God in earth) (the greatest glory of man). John XIV. 1-3, 23. John XVII. 1-26. And we know not yet exactly what this shall be nor what we shall be, but it is revealed to the great writer and told to us that we shall be Godlike. I John III. 1-3, 15-18, 24. John I. 49-51. XIV. 1-21. XVII. 15, 21-23, 24-26. And every one who sees this is of the elect. I John III. 3. I John III. 1-3. IV. Mat. XXIV. 22-31. Mark XIII. 20, 22, 27. Isaiah XLII. 1. XLV. 4. LXV. 9, 22, 25. I Peter II. 6. Rom. VIII. 1-39. Col. III. 4 and 1-25. And for the sake of the elect the time of tribute and of tribulation shall be cut off and the glory of the true government be visibly established. Mat. XXIV. 22. And now (A. D.

1917) this cutting off is near. Mat. XXIV. 32, 33. Prepare for this prophetic fulfillment, 44-51, this new dispensation, this glorification. John XIII. 31. XVII. 4, 7, 11, 12, 13, 14, 17, 22.

This new state of affairs will come upon the world like the falling of a snare. Luke XXI. 35. You cannot serve God and ownership, therefore serve God and your house will not be divided against itself. And the elect from the four winds and, as it were, from the clouds of heaven, shall come with power over all the earth from one end to the other. Mat. XXIV. 31. Mark XIII. 27. Luke XXI. 27. And they shall guide with justice and control with peace and plenty, the affairs of men. And where the clear-sighted clearly see to safely lead, the blind can safely follow.

Abolish ownership, and your house, your government, is always just and ever consistent. And it is also unerringly, happily, universally, divinely glorious. And in this house there is that perfect confidence, that true faith, that love that casteth out all fear. I John IV. 18. In

this house there is peace on earth, good will among men. In this house Heaven and earth are at one. John XVII. 21. And in this house you shall do the great things, the things that Mammonists can never do. John XIV. 12. For in this house there is that peace which satisfieth all understanding. Ph. IV. 7. John XIV. 27. XVI. 33. This house is the Kingdom of God, the true government of men.

It is the will of God that it should come.

Let it come. Mat. VI. 7-13. Luke XI. 2-4.

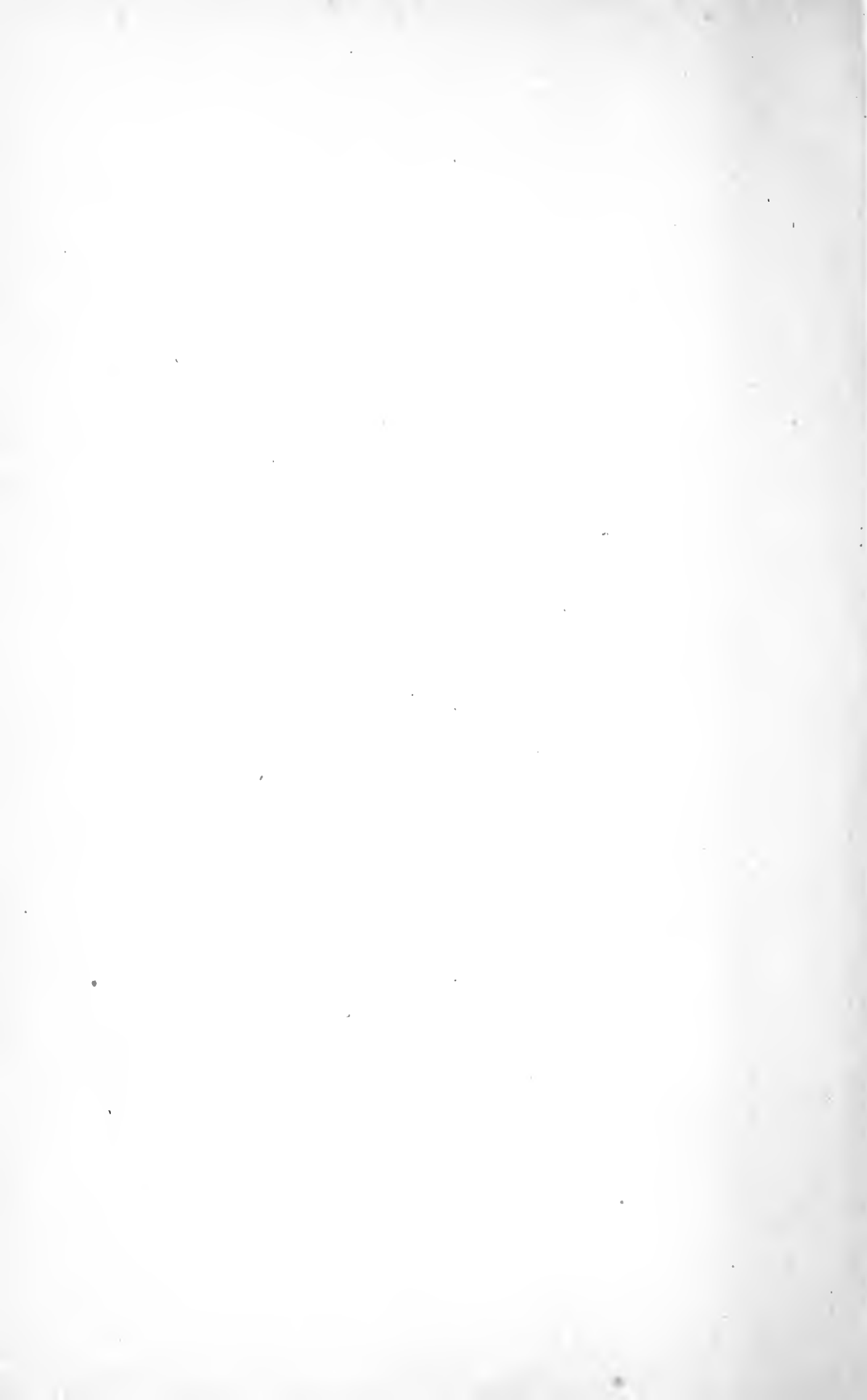
And the revelation of what men should do and of what they in their hearts should be, is free and uninterrupted, and men see it and hear it even as they desire it, and shall have it even as they deserve it. Ps. XXXIV. 18. LI. 17. Is. LVII. 15-21. LXVI. 22-24. And the good voice and the true voice are one. And those who hear the good voice and desire it, and welcome it, and obey it, they hear the word and do it, and they are the meek, and they are the faithful, and they are the elect, and they shall inherit the earth. John X. Mat. V. 5. Luke XI. 27, 28.

Let the Will of God be done; let the natural

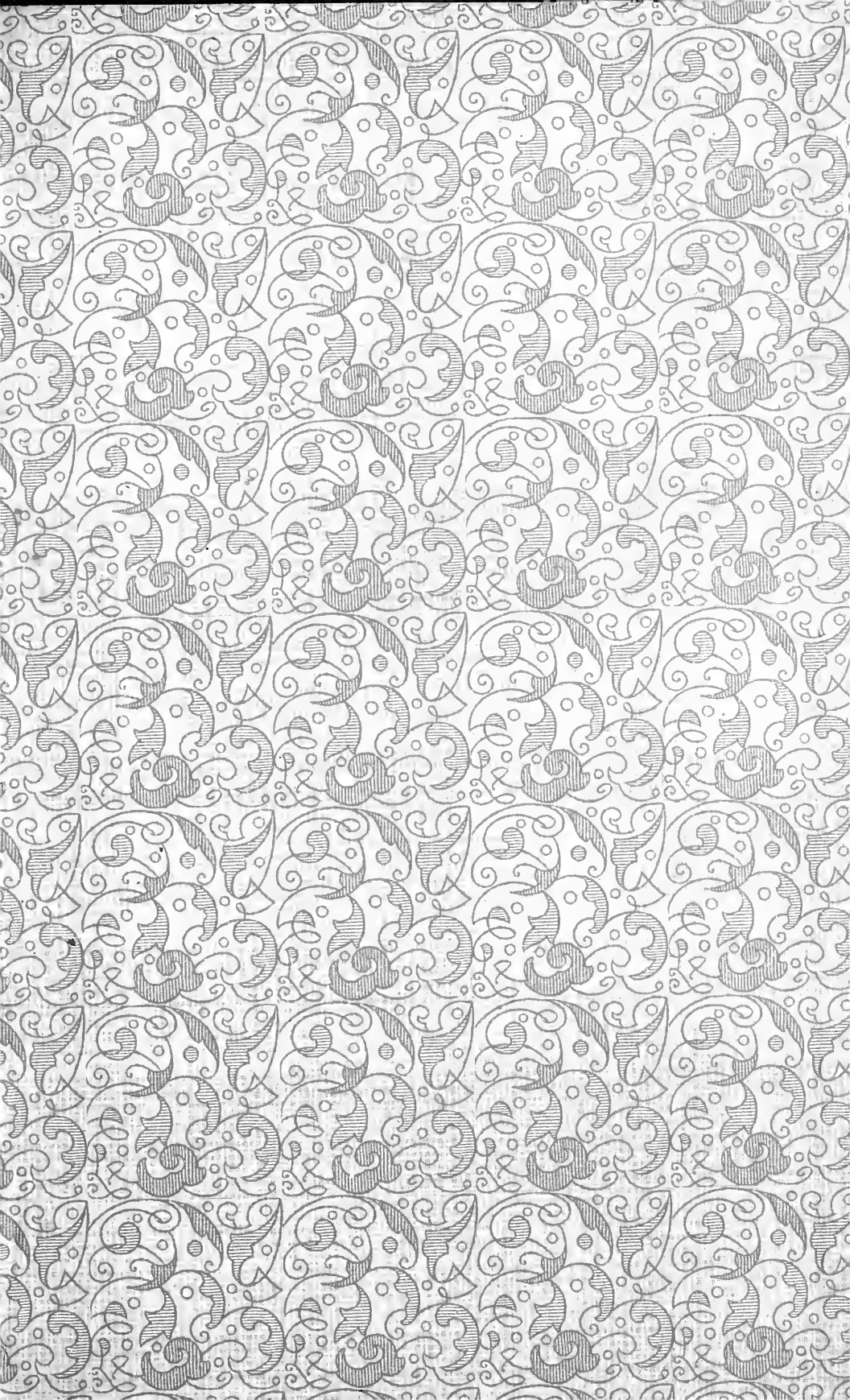
government, the holy spirit, govern in earth as in heaven, and you shall see grander things than you have ever seen. And you shall do greater things than the greatest of men has ever done. John I. 50, 51. Luke X. 17-37. John V. 20. XIV. 12.

You shall be freed from the money god, the spirit of evil, the devil. Mat. IV. 10, 11. Luke IV. 8, 18-21. And you shall be delivered from all evil. Mat. VI. 13. Luke XI. 4. You shall live in the true way and you shall have the perfect happiness, the divine peace. John XIV. 27. You shall be truly free. John VIII. 32. XVII. 17. You shall enter into the eternal glory. John III. 1. John III. Jude 24, 25. You shall have the glory divine. John XVII. 22. You shall have the perfect government and the perfect citizenship. Acts III. 21. Mat. XVII. 11. Mark IX. 7. Rev. XXII. 14, 15. XXII. 14-21.

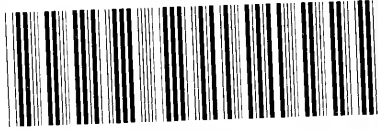
Come. Rev. XXII. 17. Come and you shall enter into the perfect government, the Kingdom of God. Come, and the grace of the perfect vital action shall be with you. Rev. XXII. 21. Amen.







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